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To

MY ESTEEMED GURU

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M A., (Calcutta) Ph. D., (Leyden) D. Litt., (London).

Head of

THE ORIENTAL DEPARTMENTS, ALLAHABAD
UNIVERSITY,

at whose feet I received my first lessons in
the methods of critical study and re-
search, I dedicate this volume, as
an humble token of
gratitude and
respect.

H. L. Jain.



श्री
अम्बादास चवरे दिगम्बर जैन ग्रन्थमाला-४



मुनि-कनकामर-विरचित

करकंड चरित

भूमिका, शब्दकोश, अनुक्रमणिकाओं, टिप्पणों व परिशिष्टों सहित

संपादक

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THE
AMBĀDĀS CHAWARE
DIGAMBARA JAINA GRANTHAMĀLĀ.
OR
KARANJA JAINA SERIES

Edited,

With the cooperation of various scholars,

By

Hiralal Jain, M. A., L.L. B.,
KING EDWARD COLLEGE, AMRAOTI.

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Karakanda Cariu

OF

MUNI KANAKĀMARA

An Apabhramsa's work on the life of Karakanda
recognised as a saint or Fratyeka-buddha
by the Jainas as well as
the Bauddhas.

Critically edited

with

Introduction, Translation, Glossary, Indices, Notes
and Appendices,

by

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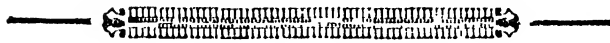
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मर्वेट एण्ड बेकर, कारंजा (बरार)



अन्योपदेशविरहेऽपि सुसंयमस्य
चारित्रकोटिविधयः स्वयमुद्भवन्ति ।
प्रत्येकबुद्धमतयः खलु ते प्रशस्या-
स्तेषां मनाक् स्मरणतो मम पापनाशः ॥

जयसेनकृत प्रतिष्ठापाठ, ६७२



मुद्रक,
टी. एम्. पाटिल,
मैनेजर, सरस्वती पॉवर प्रेस,
अमरावती (बरार)

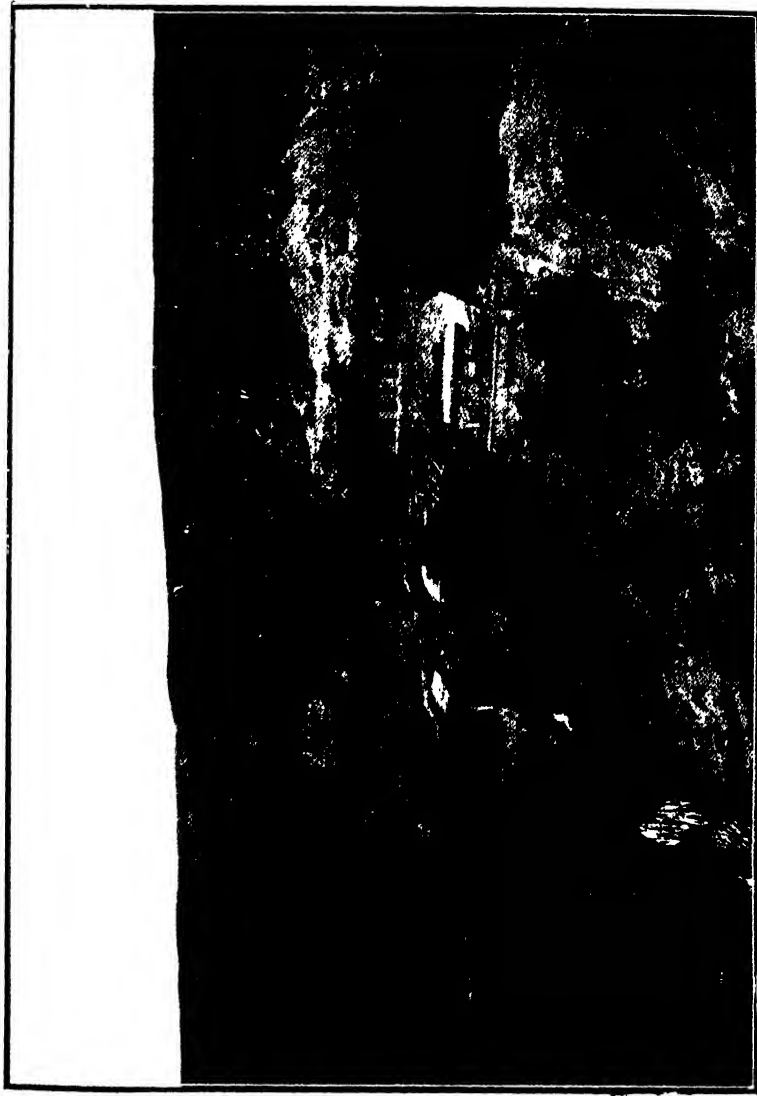
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A general view of the hill containing the caves at Terāpura (Dhārāsīva).

(Page 42, intro.)

ग्रंथ परिचय

'करकंडचरित' के दर्शन मुझे प्रथम बार सन् १९२४ में कारंजा के सेन गण भंडार में हुए थे। तदनुसार ग्रंथ का कुछ परिचय सन् १९२६ में मध्यप्रांतीय सरकार द्वारा प्रकाशित संस्कृत-प्राकृत हस्तलिखित ग्रंथों की सूची में दिया गया था। खोज करने पर इसी ग्रंथ की पांच और भी प्रतियां मुझे देखने को मिलीं। इन सब प्रतियों का सूक्ष्म अवलोकन कर प्रस्तुत संस्करण तैयार किया गया है।

ग्रन्थकार

इस ग्रंथ के कर्ता मुनि कनकामर हैं। उन्होंने अपना नाम ग्रन्थ की प्रत्येक सन्धि के अन्त में अंकित कर दिया है। प्रारम्भ में उन्होंने अपने गुरु का पंडित मंगलदेव नाम बतलाया है और अन्तिम प्रशस्ति में उन्हें ही बुध मंगलदेव कहा है। विशेष हाल तो इन मंगलदेव का ज्ञात नहीं हो सका किन्तु सम्भवतः ये वेही बुध मंगल हैं जिनका बनाया हुआ धर्मरत्नाकार नामक ग्रन्थ मिलता है। इस ग्रंथ की एक प्रति कारंजा के बलात्कार गण मंदिर में है।

अन्तिम प्रशस्ति में कर्ता ने अपना कुछ और भी परिचय देने की कृपा की है। उन्होंने कहा है कि वे ब्राह्मण वंश के चन्द्र ऋषि गोत्र में उत्पन्न हुए थे और वैराग्य लेकर वे दिगम्बर मुनि होगये। तब से उनका नाम कनकामर मुनि प्रसिद्ध हुआ। वे भ्रमण करते हुए 'आसाइय' नगरी में पहुंचे और वहीं रहकर उन्होंने प्रस्तुत ग्रंथ की रचना की। इस रचना को उन्होंने जिन सज्जन के अनुराग से प्रकाशित किया वे एक बड़े योग्य, व्यवहार-कुशल, धर्मात्मा पुरुष थे। वे विजयपाल नरेश के स्नेहभाजन तथा उनके मुख-दर्पणवत् थे, उन्होंने भूवाल नरेश का मन मोह लिया था, तथा वे कर्ण नरेन्द्र के चित्त का मनोरंजन किया करते थे। उनके तीन पुत्र थे, आहुल, रल्लो और राहुल। ये तीनों कनकामरजी के चरणों में अनुरक्त थे।

अपने भक्त श्रावक का इतना परिचय देने परभी, खेद है, कर्ता ने उनका नाम नहीं बतलाया और न अपने ग्रंथ के निर्माण का समय ही अंकित किया। इस ग्रंथ की प्राप्त हस्तलिखित प्रतियों में से दो में उनके लिखने का समय दिया गया है, एक संवत् १५५८ अर्थात् सन् १५०२ की लिखी हुई है और दूसरी संवत् १५९७ अर्थात् पहली से ३९ वर्ष पश्चात्। इससे यह निश्चय है कि ग्रंथ १५०२ से पूर्व बन चुका था। ग्रंथकार ने अपने ग्रंथ में

सिद्धसेन, समन्तभद्र, अकलंक, जयदेव, स्वयंभू और पुष्पदन्त का उल्लेख किया है। इनमें से समय की अपेक्षा सबसे अन्तिम पुष्पदन्त ही ज्ञात होते हैं। इन्होंने अपना महापुराण सन् ९६५ ई. में समाप्त किया था। अतः इतना तो निश्चय हो गया कि ग्रंथ सन् ९६५ के पश्चात् और १५०२ से पूर्व बना है। जिस 'आसाइय' नगरी में रहकर कविने ग्रंथ-रचना की उसका भी निश्चय नहीं होता कि वह कहाँ थी तथा जिन राजाओं का उन्होंने उल्लेख किया है उनका भी कुछ निश्चित इतिहास ज्ञात नहीं है। कारंजा की प्रति में 'आसाइय' नगरी पर 'आसापुरी' ऐसा टिप्पण है। इससे जान पड़ता है कि उस नगरी को आसापुरी भी कहते थे। खोज करने पर इस नाम के अनेक स्थानों का पता लगा। एक तो 'आसाई' नाम का इतिहास-प्रसिद्ध वह स्थान है जहाँ सन् १८०३ में मराठों और अंग्रेजों का युद्ध हुआ था। यह हैदराबाद राज्य के औरंगाबाद जिले के अन्तर्गत है। यह अब एक छोटासा ग्राम है। उसका पूर्व इतिहास कुछ विदित नहीं है। दूसरा खानदेश में आसीरगढ नाम का किला है जिसका यह नाम वहाँ स्थापित आसादेवी परसे पड़ा। कहा जाता है कि इस किले को मौखरी वंश (लगभग सन् ६००) के एक नरेश ने अपनी पुत्रप्राप्ति की आशा पूर्ण होने के उपलक्ष्य में बनवाया था। किले के पास का एक छोटासा ग्राम अब भी 'आसी' कहलाता है। एक तीसरा आसी नाम का स्थान राजपुताने के बून्दी राज्य में है। यह भी एक किला है। पंजाब के कांगड़ा जिले के अन्तर्गत कीरग्राम से बारह मील दूरी पर एक पहाड़ी है जिसकी चोटी पर आसापुरी देवी की स्थापना है और जिसके कारण वह स्थान आसापुरी कहलाता है। इस मंदिर को एक राजा चंद्रभान के पुत्र विजयराम ने बनवाया था। पाठक नाम पर से विजयराम को इस ग्रंथ के विजयपाल ठहराने का इरादा न करें क्योंकि ये विजयराम सत्रहवीं शताब्दि में हुए हैं और प्रस्तुत ग्रंथ जैसा ऊपर बतला आये हैं, इससे पूर्वही बन चुका था। इत्यादि। किन्तु इन नाम मात्र की समानताओं से हमें हमारे ग्रंथ की रचना के स्थान का निर्णय करने में विशेष सहायता नहीं मिलती, जब तक किसी स्थान के साथ उपर्युक्त राजाओं का भी कुछ इतिहास न पाया जावे। यदि नाम मात्र पर से स्थान का निर्णय करने को जी चाहे तो अंग्रेज-मराठा युद्ध वाली 'आसाई' अधिक उपयुक्त जँचती है। एक तो ग्रंथ में निर्दिष्ट 'आसाइय' से इसमें विशेष शब्द-साम्य है और दूसरे वह आगे चलकर बतलाई हुई करकंडु की गुफाओं के और स्थानों की अपेक्षा, अधिक समीप है। यह सम्भव है कि मुनि कनकामर इन गुफाओं का दर्शन करके ही वहाँ आये हों और उसी प्रभाव में उन्होंने इस करकंडु-चरित की रचना की हो। सम्भव है विजयपाल और उनके पुत्र यहीं राष्ट्रकूट नरेश कृष्ण के आधीन राज्य करते हों। कृष्ण पुष्पदन्त के समय में थे। पुष्पदन्त ने उनका उल्लेख 'कण्ह' नाम से किया है। उसका अपभ्रंश रूप कण भी हो सकता है।

जैसा ऊपर कहा जा चुका है, ग्रंथ में उल्लिखित राजाओं का कुछ इतिहास निश्चित ज्ञात नहीं है। तीनों नाम ऐसे हैं जो राजपुताने के तथा अन्य स्थानों के प्राचीन राजाओं की

वंशावलियों में बहुत पाये जाते हैं। किन्तु ग्रंथ कार के उल्लेख से ऐसा ज्ञात होता है कि उनके उत्साहवर्धक सज्जन के जीवनकाल में ही ये तीनों राजा हो चुके थे और उनके साथ इनका सम्बंध भी खासा रह चुका था। अतः उक्त नामों के ऐसे तीन राजा ढूंढना चाहिये जिनका एकही काल में या एक ही जीवन में एक पुरुष से सम्बंध होना सम्भव हो सके। वर्तमान ज्ञात इतिहास में तो मुझे, बहुत खोज करने पर भी, ऐसा सामग्र्य नहीं मिल सका, पर मुझे कुछ ऐसे शिलालेखों का पता चला है जिनमें कुछ आशाजनक वार्ता मिलती है। ये तीनों लेख गुन्देलखंड प्रान्त के भीतर या आसपास पाये गये हैं। इनमें का एक लेख अपभ्रंश भाषा में है और नीचे उसका संस्कृत अनुवाद भी दिया गया है। उसमें प्रसंगोपायोगी यह बात दी हुई है कि विश्वामित्र गोत्र के क्षत्रिय वंश में विजयपाल नाम के एक राजा हुये जिनके पुत्र भुवनपाल थे। उन्होंने कलचुरी, गुर्जर और दक्षिण को जीत डाला था। यह लेख दमोह जिले की हटा तहसील में मिला था और अब नागपुर के अजायबघर में सुरक्षित है। दूसरा लेख बांदा जिले के अन्तर्गत चन्देलों की पुरानी राजधानी कालिंजर में मिला है। उसमें विजयपाल के पुत्र भूमिपाल का तथा दक्षिण दिशा और कर्ण राजा को जीतने का उल्लेख है। तीसरा लेख जयलपुर जिले के अन्तर्गत तीवर में मिला है। उसमें भूमिपाल के उत्पन्न होने का उल्लेख स्पष्ट है तथा किसी सम्बंध में त्रिपुरी और सिंहपुरी का भी उल्लेख है। इन लेखों में के दो अन्तिम लेख बहुत ही टूटे फूटे हैं, इससे उनके पूर्वापर सम्बंध का कुछ ज्ञान नहीं होता, तथा प्रथम लेख पूरा मिलने पर भी अभी तक स्पष्टतः नहीं पढ़ा जा सका है। जो कुछ पढ़ा गया है उस में अपभ्रंश और संस्कृत की वार्ता में कुछ परस्पर विरोध सा पाया जाता है। तथापि उक्त नामों के सम्बंध में कोई मतभेद नहीं है। लेखों में कोई सन् सम्बन् भी नहीं पाया गया, किन्तु लिखावट पर से वे ११ हवीं या १२ हवीं शताब्दि के अनुमान किये जाते हैं। मेरा तो ख्याल है कि सम्भवतः उक्त लेखों के विजयपाल और उनके पुत्र भुवनपाल या भूमिपाल, तथा हमारे ग्रंथ के विजयपाल (अपभ्रंश विजवाल) और भूपाल एक ही हैं। रही कर्ण (अपभ्रंश कण्ण) नरेन्द्र की बात। सो ये कर्ण थे ही हो सकते हैं जिनका उल्लेख ऊपर के दूसरे शिलालेख में आया है। यदि ज्ञात इतिहास में इन राजाओं को समाविष्ट करने का प्रयत्न किया जाय तो कालिंजर के चंदेल वंश में सम्भवतः हो सकता है। इस वंश में विक्रम संवत् १०९७ के लगभग एक विजयपाल नामक राजा हुआ है। यह प्रतापी कलचुरी नरेश कर्णदेव का समकालीन था। इसके दो पुत्र हुए, देववर्मा और कीर्तिवर्मा। कीर्तिवर्मा ने कर्णदेव को परास्त कर दिया था, ऐसा उसी विजय की स्मृति में लिखे गये प्रबोधचन्द्रोदय नामक संस्कृत नाटक तथा उस काल के कुछ शिलालेखों से ज्ञात होता है। सम्भव है ये कीर्तिवर्मा तथा उपर्युलिखित भुवनपाल, भूमिपाल व भूपाल एक ही हों। उस अवस्था में जिस कर्ण की पराजय का उल्लेख दूसरे शिलालेख में पाया जाता है वह कलचुरि कर्णदेव ही ठहरेगा। सम्भव है हमारे ग्रंथकर्ता के भक्त सज्जन इन्हीं राजाओं के मंत्री रहे हों। इन सब राजाओं के राजत्वकाल

पर दृष्टि डालने से इस ग्रंथ के बनने का समय सन् १०६५ ईस्वी के लगभग अनुमान किया जा सकता है। अभी उक्त शिलालेखों की और भी पूरी पूरी जांच होने की, तथा उनमें निर्दिष्ट बातों का पूरा पूरा सामञ्जस्य बैठाने की आवश्यकता है। किन्तु अन्य प्रमाणों के अभाव में हम ग्रंथकर्ता को इन्हीं राजाओं के समकालीन मान लें तो हानि नहीं। इस सामञ्जस्य के अनुसार काव्य की रचना के स्थान 'आसाइय' नगरी की खोज बुन्देलखण्ड प्रान्त के भीनर की जाने की आवश्यकता है।

ग्रन्थ का विषय

इस ग्रंथ में करकण्ड (अपभ्रंश-करकण्ड) महाराज का चरित्र दश संधियों में वर्णन किया गया है। संक्षेप में यह कथा इस प्रकार है। अंगदेश की चम्पापुरी में धाडीवाहन राजा राज्य करते थे। एकवार वे कुसुमपुर को गये और वहां पद्मावती नाम की एक युवती को देखकर उसपर मोहित हो गये। युवती का संरक्षक एक माली था जिससे बातचीत करने आदि से पता लगा कि वह युवती यथार्थ में कौशाम्बी के राजा वसुपाल की पुत्री थी। जन्म-समय के अपशकुन के कारण पिता ने उसे जमना नदी में बहा दिया था। राजपुत्री जानकर धाडीवाहन ने उसका पाणिग्रहण कर लिया और उसे चम्पापुरी ले आये। कुछ काल पश्चात् वह गर्भवती हुई और उसे यह दोहला उत्पन्न हुआ कि मन्द मन्द वरसात में, मैं नररूप धारणकरके, अपने पति के साथ, एक हाथी पर सवार होकर, नगर का परिभ्रमण करूं। ऐसा ही प्रबन्ध किया गया। किन्तु दुष्ट हाथी राजारानी को लेकर जंगल की ओर भाग निकला। रानी ने समझा बुझा कर राजा को एक वृक्ष की डाली पकड़ कर अपने प्राण बचाने पर राजा कर लिया और आप उस हाथी पर सवार रहकर जंगल में पहुंचीं। वह हाथी एक जलाशय में घुसा। उसी समय रानी ने कूद कर वन में प्रवेश किया। उनके प्रवेश से वह सूखा हुआ वन हरा भरा हो गया। इस खबर को सुन कर वनमाली वहां आया और रानी को बहिन मान कर अपने घर लिवा ले गया। कुछ दिनों के बाद ही मालिन को पद्मावती के रूप पर ईर्ष्या उत्पन्न हो गई और किसी वहां से उसने उसे अपने घर से निकाल दिया। निराश होकर रानी स्मशान भूमि में आई और वहीं उन्हे एक पुत्र उत्पन्न हुआ जिसे एक मातंग [चाण्डाल] उठा कर ले चला। रानी के विरोध करने पर उसने कहा कि वह यथार्थ में एक विद्याधर था। एक मुनि की शाप से मातंग होगया। उस शाप का प्रतीकार मुनि ने इस प्रकार से किया था कि जब करकण्ड का दन्तिपुर के स्मशान में जन्म हो तब उसे बालक को ले जाकर उसका लालन पालन करना चाहिये। बड़ा होने पर जब उसे उस नगर का राज्य मिल जावेगा तब वह मातंग पुनः विद्याधर होजावेगा। उसके इस प्रकार कहने पर तथा बालक का यथोचित रूप से लालन पालन करने की प्रतिज्ञा करने पर रानी ने अपना पुत्र उसे सौंप दिया। उस मातंग ने बालक को अच्छी तरह रक्खा और स्वयं खूब पढ़ाया लिखाया। उस के हाथ में कण्डू (सूखी खुजली) होने से उसका नाम

करकंडु पड़ गया। जब वह युवावस्था को प्राप्त हुआ तब एक दिन दन्तीपुर के राजा का परलोकवास हो गया। उसके कोई पुत्र नहीं था इससे राजमंत्रीयों ने यह व्यवस्था की कि एक हाथी को एक भरा घड़ा दिया जावे, और उससे वह जिस व्यक्ति का अभिषेक कर दे वही राजा बना लिया जाय। इस विधान में करकंडु का भाग्य चमक उठा। किन्तु उसे मातंग-पुत्र जानकर मंत्री और नगर-निवासी अपना राजा स्वीकार करने में हिचकिचाये। इसी समय उस मातंग को अपनी विद्याधर-कृद्धि प्राप्त होगई और उसने सबका समाधान करके करकंडु को राजा बनवा दिया। कुछ समय पश्चात् ही उनका विवाह गिरि-नगर की राजकुमारी मदनावली से होगया।

एक बार उनके दरबार में चम्पा के राजा का दूत आया जिसने उनसे चम्पा नरेश का आधिपत्य स्वीकार करने की प्रेरणा की। इससे करकंडु को भारी क्रोध उत्पन्न हुआ। उन्होंने तत्काल ही चम्पा पर चढ़ाई कर दी। घोर युद्ध हुआ, अन्त में पद्मावती ने रणभूमि में उपस्थित होकर पितापुत्र का सम्मेलन करा दिया। धाडीवाहन पुत्ररत्न को पाकर बहुत हर्षित हुए। उन्होंने चम्पा का राजपाट भी उन्हें सौंप, वैराग्य धारण कर लिया।

अपने विस्तीर्ण राज्य को पूरा जमाकर करकंडु ने एक बार मंत्री से पूछा 'हे मंत्री ! क्या कोई ऐसा राजा है जो अभी भी मुझे मस्तकन नमाता हो ? मंत्री ने उत्तर दिया, महाराज ! और तो सब राजे आपकी अधीनता स्वीकार करते हैं परंतु द्रविड देश के चोल, चेर और पाण्ड्य नरेश आपको नहीं मानते। राजा ने उनके पास दूत भेजा जिसको उन्होंने यह कह कर विमुख कर दिया कि हम जिन भगवान् को छोड़ और किसी को भी सिर नहीं झुका सकते। यह उत्तर पाकर करकंडु ने यह प्रण किया कि यदि मैं इन राजाओं के मस्तक-पर अपना पैर न रखूँ तो सब राजपाट का न्याग करदूँ। उन्होंने तुरंत ही उनपर चढ़ाई कर दी। मार्ग में वे तेरापुर नगर में पहुंचे। वहां के राजा 'शिव' ने आकर उनसे भेंट की और बताया कि वहां से पास ही एक पहाड़ी के चढ़ाव पर एक गुफा है, तथा उसी पहाड़ी के ऊपर एक बड़ी भारी वामी है जिसकी पूजा प्रतिदिन एक हाथी किया करता है। यह सुनकर करकंडु शिवराजा के साथ उस पहाड़ी पर गये। उन्होंने गुफा में श्री पार्वनाथ भगवान् का दर्शन किया और ऊपर चढ़कर उस वामी को भी देखा। उनके समक्ष ही हाथी ने आकर और पासही के एक तालाब से कमल तोड़कर उस वामी की पूजा की। करकंडु ने यह जानकर कि अवश्य वहां कोई देवमूर्ति होगी, उस वामी को खुदवाया। उनका अनुमान यथार्थ निकला। वहां पार्वनाथ भगवान् की मूर्ति निकली जिसे वे बड़ी भक्ति से उसी गुफा में ले आये।

इस बार करकंडु ने पुरानी प्रतिमा का अच्छी तरह अवलोकन किया। सिंहासन पर उन्हें एक गांठ सी दिखी जो शोभा को बिगाड़ रही थी। एक पुराने शिल्पकार से पूछने पर उसने कहा कि जब वह गुफा बनाई गई थी तब वहां एक जलवाहिनी निकल पड़ी थी।

उसे रोकने के लिये ही वह गांठ दी गई है। यह सुनकर करकंडु को उस जलवाहिनी के दर्शन करने का कौतुक उत्पन्न हुआ और उस शिल्पकार के बहुत रोकने पर भी उन्होंने उस गांठ को तुड़वा डाला। गांठ के टूटते ही वहां एक भयंकर जलप्रवाह निकल पड़ा जिसे रोकना असम्भव हो गया। सारी गुफा जल से भर गई। यह देखकर करकंडु को अपने किये पर पश्चात्ताप होने लगा। निदान एक विद्याधर ने आकर उनका सम्बाधन किया, उस प्रवाह को रोकने का वचन दिया तथा उस गुफा के बनने का इतिहास भी कह सुनाया।

विद्याधर ने कहा कि एक समय दक्षिण विजयार्थ के रथनूपुर नगर में नील और महानील नाम के दो विद्याधर भाई राज्य करते थे, किन्तु शत्रु से परास्त होकर वे वहां से भाग निकले और तेरापुर में आकर रहे। धीरे धीरे उन्होंने वहां राज्य स्थापित कर लिया। एक मुनि के उपदेश से उन्होंने जैनधर्म ग्रहण कर लिया और वह गुफा मंदिर बनवाया। इसी समय दूसरे दो विद्याधर आतालंका की तरफ यात्रा को जा रहे थे। मलयदेश के पृथ्वी पर्वत पर उन्होंने एक रावण के वंशज द्वारा बनवाये हुए जिनमंदिर में एक सुन्दर जिनमूर्ति देखी। उन्होंने विचार किया कि ऐसी ही मूर्ति हम अपने यहां बनवावेंगे, इस हेतु वे उस मूर्ति को उठा कर ले चले। तेरापुर पहुंचने पर वे उस मूर्ति को पहाड़ी पर रख कर जिन मंदिर की वन्दना को गये। लौटकर आने पर जब वे उस मूर्ति को उठाने लगे तब वह नहीं उठी। निदान एक मुनि के उपदेश से उन्होंने उसे वहीं छोड़ा और वैराग्य धारण कर लिया। इनमें से एक भाई तो शुद्ध तपस्या करके स्वर्ग को गया और दूसरा मायाचारी के कारण मर कर हाथी हुआ। स्वर्गवासी भाई अवधिज्ञान से अपने भाई की दुर्गति को जान कर वहां आया और उसे जाति-स्मरण कराया जिसके कारण वह उस वामी की मूर्ति को पूजने लगा। ये समाचार सुनाकर विद्याधर ने करकण्डु को एक और गुफा बनवाने की सलाह दी। करकण्डु ने वहां दो गुफायें और बनवाईं।

इसके पश्चात् एक बड़े दुःख की घटना हुई। एक विद्याधर, हाथी का रूप धर कर, आया और करकंडु को भुलाकर मदनावली को हर ले गया। करकंडु शोक में पड़त ही विह्वल हुए, किन्तु एक पूर्व जन्म के संयोगी विद्याधर के समझाने, तथा पुनः संयोग का आश्वासन देने पर समाधान हुए और आगे बढ़े। वे सिंहल द्वीप पहुंचे और वहां की राज-पुत्री रतिवेगा का पाणिग्रहण किया। उसके साथ जब वे जलमार्ग में लौट रहे थे तब एक भीम-काय मच्छ ने उनकी नौका पर धावा किया। उसे नारंग के लिये वे शस्त्र लेकर और मछ-गांठ बांध कर समुद्र में कूद पड़े। मच्छ को तो उन्होंने मार डाला, पर वे लौटकर नाव पर न आ सके। उन्हें एक विद्याधरपुत्री हर ले गई। रतिवेगा के शोक का पारावार न रहा। मंत्री झटपट बेड़े को किनारे पर लाया। रतिवेगा ने पूजापाठ प्रारम्भ किया जिससे पञ्चावती देवी ने प्रकट होकर उसे आश्वासन दिया। रतिवेगा के दिन वहीं पर धर्म कर्म में बीतने लगे। उधर करकंडु को वह विद्याधरी अपने घर ले गई और अपने पिता की आज्ञा

लेकर उसने उन्हें अपना पति बना लिया। वहां की ऋद्धि का उपभोग करके अपनी नवल वधू सहित करकण्डु पुनः रतिवेगा से आ मिले। अब उन्होंने चोल, चेर और पाण्ड्य नरेशों की सम्मिलित सेना का मुकाबला किया और उन्हें हराकर अपना प्रण पूरा किया। अपना पैर उनके मस्तकपर रखते समय राजा को उनके मुकटों पर जिन प्रतिमा के दर्शन हुये। यह देखकर राजा को भारी पश्चात्ताप हुआ। उन्होंने उन्हें पुनः राज्य देना चाहा, पर वे स्वाभिमानी द्रविडाधिपति यह कह कर तपस्या को चले गये कि अब हमारे पुत्रपौत्रादि ही आपकी सेवा करेंगे। वहां से लौटते हुए करकण्डु पुनः तेरापुर आये। यहां उसी कुटिल विद्याधर ने पश्चात्ताप पूर्वक मदनावली को लाकर उन्हें सौंप दी। वे फिर चम्पानगरी को लौट आये और वहां राज्य-सुख भोगने लगे।

एक दिन वनमाली ने आकर खबर दी कि नगर के उपवन में शीलगुप्त मुनिराज का शुभागमन हुआ है। राजा ने नगर में भेरी पिटावाई और भक्तिभाव सहित, पुरजनों के साथ, दर्शन को प्रस्थान किया। मार्ग में उन्होंने एक पुत्रशोक से व्याकुल, हा हा कार में मग्न अवला को देखा जिससे उनके चित्त में संसार की अनित्यता, जीवन की असरता आदि भावनाएँ उठने लगीं। मुनि के पास पहुंच कर उन्होंने धर्मोपदेश श्रवण किया जिससे उनके चित्त में धैर्य उत्पन्न होने लगा। फिर उन्होंने मुनिराज से तीन प्रश्न किये, उनके सुंदर शरीर होने पर भी उनके हाथ में कण्डू क्यों हुई, उनके माता पिता में अतिस्नेह होने पर भी उनका विप्रेषण क्यों हुआ, तथा उनकी प्रिया मदनावली को उस खेचर ने क्यों हरा? मुनिराज ने इन प्रश्नों के उत्तर इस प्रकार दिये। पूर्वजन्म में करकण्डु एक सेठ के यहां धनदत्त नामक ग्वाल थे। एक दिन यह ग्वाल भैंस चराने गया था। उसे एक सरोवर में बड़ा सुंदर कमल दिवः जिसे उसने तोड़ लिया। तब एक देव ने आकर उससे कहा कि तूने यह बड़े साहस का काम कर डाला। अब तेरी खैर इसमें है कि तू इसे जो धिभुवन में बड़ा हो उसे चढ़ा देगा, नहीं तो मैं तुझे नार डालूंगा। ग्वाल ने विचारा कि मेरा स्वामी ही सब संसार में बड़ा है, उसकी अच्छे अच्छे मनुष्य सेवा करते हैं। इससे उसे ही यह पुण्य चढ़ाना चाहिये यह विचार कर वह सेठ के सम्मुख उपस्थित हुआ और अपना मन्तव्य प्रकट किया। सेठ ने कहा निश्चयतः मुझ से बड़ा राजा है, इसलिये तू यह फूल राजा को चढ़ा। जब राजा के समीप वह उपस्थित हुआ तब राजा ने मुनिराज को अपने से बड़ा बनाकर उसे उनके पास भेजा और मुनिराज ने जिनेन्द्र भगवान् के। अन्ततः उसने उस फूल से भगवान् की पूजा की जिसके फल स्वरूप उसे करकण्डु का उत्तम स्वरूप और अनुल वैभव प्राप्त हुआ, और क्योंकि उसने कीचड़ से लिपटे हुए हाथ से वह कमल चढ़ाया, इससे उसके हाथ में कण्डू हुई।

दूसरे प्रश्न के उत्तर में मुनिराज ने कहा कि पूर्व जन्म में पद्मावती श्रावस्ती नगर के एक सेठ की स्त्री थी। उसने एक ब्राह्मण युवक के साथ दुराचार किया जिससे उसके पति ने विरक्त होकर तपस्या की और वह मरकर चम्पा का धाडीवाहन राजा हुआ। वह ब्राह्मण

मर कर हाथी हुआ। और सेठानी मर कर पुनः स्त्री हुई, उसने पतिवियोग का दुःख भोगा, किन्तु अपनी एक पुत्री के प्रयत्न से अन्त में धर्मध्यान से मरकर वह कौशाम्बी के वसुपाल राजा की पुत्री हुई, अशुभ जन्म के कारण जन्मना में बहार्ई गई, पूर्वकर्मनुबंध से धाड़ीवाहन-द्वारा व्याही गई, उस हाथी द्वारा हरण की गई और अन्ततः करकण्डु की जननी हुई।

तीसरे प्रश्न का उत्तर मुनिराज ने इस प्रकार दिया कि पूर्व जन्म में करकण्डु के पास एक सुआ था जिसे वे एक पिंजड़े में बड़े प्यार से रखते थे। एक दिन उस सुए पर एक सर्प ने धावा किया जिससे करकण्डु ने उसकी रक्षा की और उसे नवकार मंत्र दिया। उस सर्प को भी मरने समय नवकार मंत्र का सुयोग मिल गया जिसके प्रभाव से वह एक विद्याधर हुआ और पूर्व वैराग्य के कारण उसने मदनावली का हरण किया।

यह वृत्तान्त सुनकर करकण्डु का वैराग्य और भी बढ गया और वे अपने पुत्र वसुपाल को राज्य देकर मुनि होगये। उनकी माता पद्मावती भी अर्जिका हो गई और उनकी रानियाँ ने भी उन्हीं का अनुकरण किया। करकण्डु ने घोर तपस्या करके केवलज्ञान और मोक्ष प्राप्त किया।

अवान्तर कथाएँ

करकण्डवर्णित की मूल कथा ऊपर कही जा चुकी है। इस कथा के अन्तर्गत नौ और छोटी बड़ी कथाएँ हैं जो करकण्डु की नीति सिखाने तथा मूल कथा की किसी बात का समझाने के लिये कही गई हैं। प्रथम चार कथाएँ दूसरी सन्धि में आई हैं और वे उस मातङ्ग-विद्याधर द्वारा करकण्डु की शिक्षा के लिये कही गई हैं। प्रथम कथा (२, १०-१२) में मंत्र-शक्ति का प्रभाव बताया गया है। एक राजा की पुत्री को एक राक्षस हर ले गया था। बहुत समय तक उसे बचाने का कोई उपाय नहीं निकला। निदान कञ्चौज के एक ब्राह्मण और एक वैश्य, दो पथिकों ने मंत्र शक्ति से उस राक्षस को वश में किया, राजपुत्री की रक्षा की और राजा से भारी सम्मान पाया। दूसरी कथा (२, १३) में अज्ञान से विपत्ति का उदाहरण है। दो मित्र धन कमाने से बाहर गये थे। मार्ग में एक राक्षस ने उन्हें धर पकड़ा। उनकी बहुत दुर्गति हुई होती किन्तु उसी मार्ग से एक ज्ञानी पुरुष आ निकला जिसने दया कर के उन्हें उस राक्षस के हाथ से बचाया। तीसरी कथा (२, १४-१५) में नीच संगति का कुपरिणाम समझाया गया है। एक होशियार सेठ था। राजा ने उससे कहा कि यदि तुम एक गाथा ऐसी पढ दो जिसमें ओंठ न मिलें तो मैं तुम्हें एक जागीर दे डालूँ। सेठ ने एक ऐसी गाथा पढ दी। राजा को बड़े संताप के साथ अपना वचन पूरा करना पड़ा। उस सेठ की एक चेटी से प्रीति होगई। चेटी ने एक बार राजा के मोर का मांस खाने की लालसा प्रकट की। सेठ ने राजा का मोर पकड़कर तो छिपा दिया और किसी दूसरे प्राणी का मांस लाकर उस चेटी को खिला दिया। फिर राजा के प्यारे मोर की तलाश हुई। उस पर इनाम बोला गया। तब उस चेटी ने सेठ का सब हाल राजा को कह सुनाया। राजा ने

तत्क्षण सेठ को फांसी का हुकम सुना दिया। किन्तु उस होशियार सेठ ने राजा का मोर ला उपस्थित किया और इस प्रकार उस नीच चेटी और शूद्र राजा से अपना पिंड छुड़ाया। चौथी कथा (२, १५-१८) में, इसके विपरीत, उच्च संगति का सुफल बताया गया है। एक बार एक राजा शिकार के लिये वन में गया था। भटकते भटकते उसे खूब भूख-प्यास लग आई, पर पास में कुछ न था। निदान उसकी भेंट एक बनिये से होगई जिसने उसे तीन फल खिलाये और पानी पिलाया। राजधानी को लौटकर राजा ने उस बनिये का बड़ा सन्मान किया, उसे अपना मंत्री बना लिया। बनिये की प्रीति एक वेश्या से थी। एकवार उसने राजकुमार को कहीं छिपा दिया, और उसके आभूषण लेजाकर उस वेश्या को दे दिये, और कहा कि इन्हे मैं राजकुमार को मार कर लाया हूं। वेश्या ने अपने प्रेमी के हित की अभिलाषा से कहा, यह बात मुझसे कही सो कही, और किसी से नहीं कहना। निदान राजकुमार की खोजबीन हुई और किसी ने राजा को यह खबर दे दी कि मंत्री ने उसके प्राण हरण किये हैं। इस पर राजा ने उस मंत्री को बुलाकर कहा—मैं प्रसन्न हुआ। आज तुम्हारे खिलाये हुए उन तीन फलों में से एक का ऋण चुक गया। अब दो फलों का ऋण और बाकी रहा। राजा के ये वचन सुनकर मंत्री ने राजकुमार को ला उपस्थित किया और वे पुनः बड़े प्रेम से रहने लगे।

उपर्युक्त चारों कथाएँ, जान पड़ता है, कवि ने अपने समय की प्रचलित, लोकप्रिय किस्से कहानियों में से ली हैं। या सम्भव है वे स्वयं कवि की सूझ का परिणाम ही हों।

पांचवीं कथा कुछ बड़ी है। वह पूरी छठवीं सन्धि में समाप्त हुई है। इसे तेरापुर में एक विद्याधर ने मदनावली के हरण से विह्वल करकंड को यह समझाने के लिये सुनाई थी कि पति-पत्नी के निराशजनक वियोग के पश्चात् भी उनका पुनः संयोग हो जाता है। नरवाहनदत्त वत्सदेश का राजा था। एकवार उसकी रानी मदनमञ्जूषा को एक विद्याधर हर ले गया। शोक से विह्वल होकर राजा ने आत्मघात करने की ठान ली और वह पास ही के वन में गया। वहां उसकी भेंट एक विद्याधरी से हुई जिसका प्रेमी विद्याधर एक ऋषिकन्या के शाप से सुआ बन गया था। उस ऋषिकन्या ने दयालु होकर यह भी बतला दिया था कि जब नरवाहनदत्त का विवाह रतिविभ्रमा नामकी विद्याधरपुत्री से हो जायगा तब वह पुनः विद्याधर रूप पा जावेगा। यह सुनकर नरवाहन बड़े विस्मय में पड़ गये। इतने में ही वहां एक और विद्याधरी आई जो रतिविभ्रमा का चित्रपट लिये थी। उसने कहा कि रतिविभ्रमा ने अपने पिता द्वारा हरकर लाई हुई एक स्त्री से नरवाहनदत्त का नाम सुना है तभी से वह उनके लिये छटपटा रही है। फिर वह विद्याधरी नरवाहन को विजयार्थ पर्वत पर ले गई। वहां नरवाहन ने अपनी हरी गई पत्नी को भी पा लिया और रतिविभ्रमा तथा उसकी अनेक सखी सहेलियों के साथ विवाह कर लिया। फिर धीरे धीरे वे समस्त विद्याधरों के अधिपति बनगये।

नरवाहनदत्त की कथा संस्कृत साहित्य में प्रसिद्ध है। सोमदेवकृत कथासरित्सागर, क्षेमेन्द्रकृत बृहत्कथामञ्जरी और बुद्धस्वामीकृत बृहत्कथा-श्लोकसंग्रह में यही कथा बड़े विस्तार से पाई जाती है। इसी कथा को सबसे पहले गुणाढ्य कवि ने पैंशाची भाषा में अपनी बृहत्कथा में रचा था। यह पैंशाची भाषा की बृहत्कथा अब नहीं मिलती। सम्भव है हमारे कवि के समय तक वह बृहत्कथा लुप्त न हुई हो और उसी के आधार पर उन्होंने अपनी कथा लिखी हो, क्योंकि उपर्युक्त प्राप्य ग्रंथों की कथा से करकण्डचरित में लिखी गई कथा में कुछ भेद पड़ता है। इस कथा में मदोन्मत्त मदनामर विद्याधर के, एक ऋषिकन्या के शाप से, सुआ बन जानें की जो वार्ता कही गई है उससे हमें बाण कवि कृत कादम्बरी में महाश्वेता की कथा का स्मरण आये बिना नहीं रहता। बाण ने भी अपनी कथा बृहत्कथा के आधार पर ही लिखी थी।

नरवाहनदत्त की कथा के अन्तर्गत ही हमारी छठवीं अवान्तर कथा है [६, ४-७] जिस के द्वारा अपने पिता की मृत्यु के शोक से व्याकुल नरवाहनदत्त का एक मुनिराज ने सम्बोधन किया है। माधव और मधुसूदन भाई भाई थे, पर उनमें बड़ा घंर था। दिनों के फेर से माधव यहाँ तक दरिद्री हो गया कि उसे भोजन-वस्त्र का भी कष्ट हाने लगा। माधव की स्त्री ने उसे मधुसूदन का आश्रय लेने की सलाह दी। पहले तो माधव ने अपने स्वाभिमान का ख्याल करके इन्कार कर दिया किन्तु पीछे स्त्री के समझाने पर और अपनी दुर्दशा से बिह्वल होकर वह मान गया। मधुसूदन ने उनका बड़ा आदर सत्कार किया और उन्हें प्रेम से रक्खा, किन्तु माधव के हृदय की इर्ष्या शान्त न हुई। एक दिन वह घर से निकल भागा और प्रयाग में जाकर उसने यह निदान बांध कर, अनशन द्वारा, अपना प्राणान्त कर डाला कि मर कर मैं मधुसूदन के यहाँ पुत्र होऊँ और फिर उसका प्रेम बढ़ाकर मर जाऊँ जिससे उसे घोर क्लेश हो। हुआ भी ऐसा ही। मधुसूदन पुत्रशोक में मरने को तत्पर हो गया तब उसे एक विद्याधर ने माधव के पूर्वभव का हाल सुनाकर उसके चित्त को शान्त किया। इस प्रकार ये पितापुत्रादि सम्बंध सब निदान के कारण हैं इनमें हर्ष या शोक नहीं मानना चाहिये।

सातवीं अवान्तर कथा (७, १-४) शुभ-शकुन की है जिसे विद्याधर ने करकण्ड को सुनाई थी। एक दरिद्री ब्राह्मण को मार्ग में एक मुनि के दर्शन हुए जिससे वह खुशी के मारे नाचने लगा। एक क्षत्रिय कुमार घोड़े पर सवार वहाँ से निकला और उस ब्राह्मण को नाचते देख उसने हाल पूछा। ब्राह्मण ने कहा मुझे वन में मुनि-दर्शन का शुभ शकुन हुआ है जिसके फल स्वरूप मुझे राज्य मिलेगा। क्षत्रिय कुमार ने ब्राह्मण से कह सुन कर उस शकुन का फल आप ले लिया और बदले में अपना घोड़ा और आभूषण दे डाले। ब्राह्मण चला गया और क्षत्रिय कुमार ने वन में प्रवेश किया। वहाँ सुदर्शना देवी, स्त्री का रूप धर के, साथ हो गई। उन्होंने एक अम्बकूप देखा जिसमें एक साँप और मेंढक लड़ रहे थे। युवक ने अपनी देह से एक मांस का टुकड़ा काटकर उनके

बीज डाल दिया। उसके साहस से प्रसन्न होकर वे दोनों भी मनुष्य का रूप धारण कर उसके साथ होगये। एक राजा ने उन्हें देखा और वह उस स्त्री के रूप पर मोहित हो गया। उसने युवक को एक कुएँ में ढकेल दिया, और उस स्त्री से प्रेम करना चाहा। इतने में ही उसे एक सर्प ने डस लिया और वह मर गया। स्त्री ने उस युवक को कुएँ से निकाला और पश्चात् उसका मृत राजा के स्थान पर राज्याभिषेक होगया। सुदर्शना देवी शकुन का यह फल देकर चली गई।

आठवीं अवान्तर कथा अरिदमन की है, जिसे पद्मावती देवी ने करकंड के समुद्र में विद्याधरी द्वारा हरण किये जाने के शोक से व्याकुल रतिवेगा को सुनाया था (८, १-१६)। अरिदमन उज्जैन का राजा था। एक विद्याधर ने सुआ का रूप धरकर अपने को एक ग्वाल द्वारा उस राजा के हाथ बिकवा दिया। सुआ ने राजा को बताया कि उसके मंत्री के पास एक बड़ा सुंदर और प्रतापी घोड़ा है। राजा ने मंत्री से इसे प्राप्त किया और सुआ सहित उसपर सवार हुआ। एक चाबुक मारी कि घोड़ा उड़कर समुद्रपार एक द्वीप पर जा पहुंचा। वहां राजा ने बहुतसी कन्याओं को जलक्रीड़ा करते हुए देखा और उनमें प्रधान रत्नलेखा से उसने विवाह कर लिया। एक दिन रत्नलेखा ने कहा कि मैं आपका पितृगृह देखना चाहती हूँ। तब राजा ने एक नौका निर्माण कराई और राजा-रानी, सुआ और घोड़ा सहित, उस पर बैठ कर चल दिये। विपरीत वायु के कारण नाव एक उजाड़ द्वीप पर जा पहुंची। वहां उन्हें रात-बसेरा करना पड़ा। रात्रि को ही नाव को कोई चुरा ले गया। तब सुए की सलाह से राजा ने लकड़ी काट और उन्हें बांधकर एक ढोंगी बनाई और वे चारों उसपर बैठकर चले। समुद्र की लहरों से ढोंगी के बन्धन टूट गये और वे चारों बिछुड़ गये। सुआ उड़ गया, घोड़ा कहीं गया, राजा कोकन पहुंचे और रानी खंबायत यन्दर पर पहुंची। वहां उसे एक कुट्टिनी के यहां आश्रय मिला। उसने यह प्रण किया कि जो कोई मुझे सार-पांसे खेलने में हरा देगा उससे ही मैं प्रेम करूंगी। किन्तु उससे कोई भी पुरुष नहीं जीत पाया। एक दिन वह सुआ उड़कर उसके घर आगया और उनकी पहिचान हो गई। उसकी दूतक्रीड़ा की कीर्ति चारों ओर फैल गई। कोकन में अरिदमन ने भी समाचार सुने। वे आये। खेल हुआ और उन्होंने रत्नलेखा को हरा दिया। रत्नलेखा बहुत व्याकुल हुई, किन्तु इसी क्षण उनकी परस्पर पहचान हो गई और वे मिलकर बहुत खुशी हुए। एक दिन एक ठक वहां घोड़े बेचने लाया। उनमें अरिदमन ने अपना घोड़ा पहचान कर खरीद लिया। इस प्रकार वे सब बिछुड़े प्रेमी एक बार फिर मिलकर अपने घर आनन्द से आगये।

इस कथा के प्रारम्भ में जो सुए की कहानी है वह एक प्रकार से स्वतंत्र ही है (८, ३-८)। एक विद्याधर सुए का रूप धर कर उज्जैन के पास पर्वत पर रहता था। उसने राजा के मंत्री की घोड़ी को पर्वतपर खरते व उसे गर्भवती होती हुई देखा था। एक दिन उसने एक ग्वाल से कहा कि मुझे ले चल और पांच सौ सुवर्ण मुद्राओं में राजा को बेच दे।

ग्वाल उसे लेकर उज्जैनी में आया। नगर के मार्ग में एक और बात देखने में आई। एक वेश्या एक सेठ को पकड़े पकड़े फिरती थी और कहती थी कि मैंने तुम्हारे जेठे लड़के को स्वप्न में अपनी लड़की के साथ देखा है, इस लिये तुम मुझे धन दो। सेठ बेचारा बड़ी विपत्ति में पड़ा था। सब लोग तमाशा देख रहे थे, पर किसी कि कुछ अरु काम नहीं करती थी कि क्या किया जावे। निदान सुए ने इस झगड़े का निपटारा किया। उसने सेठ से धन मंगाया। और एक दर्पण में उसकी छाया डालकर कुट्टिनी से कहा, ले बहिन, तेरा धन लेले। कुट्टिनी ने कहा, रे नगोड़े सुए ! कहीं दर्पण का प्रतिबिम्ब भी लिया जा सकता है ? सुए ने तुरंत उत्तर दिया, कहीं स्वप्न की बात प्रत्यक्ष हुई है ? इस प्रकार सेठ को उस झंझट से छुड़ाकर यह सुआ राज दरवार में पहुंचा। उसने पांच उठाकर राजा को आशीर्वाद दिया और अपनी यह कपटकहानी सुनाई कि हम पांच सो सुए एक सेमर के झाड़ में रहते थे। एक बार एक भीलों के समूह ने आकर हम सब को जाल में फंसा लिया। तब मैंने अपने सब साथियों को यह सलाह दी कि मृतवत् होकर पड़ जावो। उनके ऐसाही करने पर भीलों ने उन्हें मरा जानकर अपना फंदा हटा लिया और सब सुए उड़ गये। मैं उड़कर एक तपस्वियों के वाड़े में पहुंचा और वहां मैंने सब शास्त्रपुराण सीखे।

इस कथा को पढ़कर भी वाण-कृत कादम्बरी के सुए का ध्यान आता है, जो ऐसा ही विद्वान् था और जिसे एक चाण्डाल कन्या, उज्जैनी में ही, राजा शूद्रक के दरवार में लई थी। वही सेमर का झाड़, वही भीलों का जत्था, वही सुओं पर आपत्ति और इस सुए का तापसों के वाड़े में पहुंचने की वार्ता, दोनों में विद्यमान है। यह कथा भी कथासरित्सागर में है और बृहत्कथा में भी रही होगी। किन्तु हमारी कथा में सुए के बचने का उपाय भिन्न है। इस उपाय में वह हितोपदेश की काक और हरिण वाली कहानी से समानता रखती है। लिखते समय सम्भवतः कवि के ध्यान में उक्त दोनों कथाओं का सम्मिश्रण होगया है।

अन्तिम अवान्तर कथा मुनिराज ने करकंड की माता पद्मावती को यह वतलाने के लिये सुनाई है कि भवान्तर में स्त्रीलिंग का परिवर्तन भी हो सकता है। [१०, १८-२२] उज्जैन के राजा की मुमित्रा नाम की पुत्री थी। उस ने उपवास के फल से मर कर एक ब्राह्मण के घर में लड़के का जन्म पाया, किन्तु पिता की मृत्यु उसके गर्भकाल में ही होगई। विधवा स्त्रियों के छोट लड़के अक्सर बड़े नटखटी हो जाते हैं। ऐसा यह भी हुआ। एक बार अपनी माता से लड़कर वह घर से भाग गया और वन में एक पुरानी मढिया में रात-बसेरा किया। वहां रात्रि को विद्याधरियाँ आईं जिनमें से एक का चीर उसने उड़ा दिया। उसे लेकर वह घर आया। माता ने उसे एक सेठ को बेंच दिया और सेठ ने उसे गजा को भेंट किया। राजा को उसके जोड़ मिलाने की अभिलाषा हुई और अन्त में उसी ब्राह्मण पुत्र को यह काम सौंपा गया। इस बार वह एक डंडा लेकर वन में गया और एक राक्षसी को वश में कर लाया। उससे उसके जोड़ का कपड़ा लेकर उसने राजा को दिया। राजा की

उस पर प्रसन्नता बढ गई। यह बात मंत्री को सहन न हुई। उसने रानी को उभाड़ा और उस ब्राह्मण के प्राण लेने की दृष्टि से कहीं शेरनी का दूध और कहीं बोलता हुआ पानी लाने के लिये उसे भिजवाया। पर राक्षसी की सहायता से ब्राह्मण ने सब कुछ ला दिखाया। निदान राजा को मंत्री का कपटजाल ज्ञात होगया। उसने उसे मंत्री-पद से निकाल दिया और उस ब्राह्मण को मंत्री बनाया। अन्त में उस ब्राह्मण ने वैराग्य धारण कर लिया, और अगले भव में वह अर्जुन हुआ। इस प्रकार उपवास के प्रभाव से सुमित्रा अर्जुन होगई।

इस कथा को कवि ने कोई परियों की कहानियों में से लिया है। यही कथा और परिवर्धित रूप में भावचन्द्र सूरि के शान्तिनाथ चरित में भी पाई जाती है।

ये नौ अवान्तर कथाएँ करकण्डचरित के लगभग चौथाई भाग में आई हैं।

कथा के नायक

इस ग्रंथ में यह बतलाया गया है कि पञ्च-कल्याण-विधान के प्रभाव से किस प्रकार एक ग्वाला अगले भव में राज्य-सुख को पाकर मोक्षगामी हुआ। इस ग्रंथ के कथानायक का स्थान बड़ा अद्वितीय है। वे दिगम्बर सम्प्रदाय में ही नहीं, श्वेताम्बर सम्प्रदाय में भी माने गये हैं। यही नहीं, किन्तु बौद्धों ने भी उन्हें अपना एक महात्मा माना है। बौद्धों के जातक साहित्य में वे करण्डू या करकण्डू के नाम से प्रसिद्ध हैं। उन्हें वे प्रत्येकबुद्ध मानते हैं। प्रत्येकबुद्ध उन्हें कहते हैं जो स्वयं केवलज्ञान प्राप्त कर लें, किन्तु बिना धर्मोपदेश किये ही, शरीरान्त कर, मोक्ष चले जावें। इस प्रकार के चार प्रत्येकबुद्ध बौद्धों ने माने हैं, करकण्डू, नगई, नमि और दुर्मुख, और इन चारों की कथाएँ पाली साहित्य में पाई जाती हैं। किन्तु बौद्धों की करकण्डू-कथा और वर्तमान कथा में उनके जन्मस्थान व मातापिता के नाम तथा स्वयंबुद्धत्व के अतिरिक्त और कोई साम्य नहीं है। श्वेताम्बर सम्प्रदाय में भी वे चारों प्रत्येकबुद्ध माने गये हैं और उनकी कथाओं पर बहुतसा साहित्य निर्माण हुआ है। उनका सब से पुराना उल्लेख उत्तराध्ययन सूत्र में है, और, कथाएँ उसकी टीकाओं में पाई जाती हैं। इन कथाओं से वर्तमान ग्रंथ की मूल कथा का बहुत कुछ साम्य है, केवल उन कथाओं में करकण्डू की दक्षिण विजययात्रा का हाल नहीं पाया जाता। छोटी मोटी बातों में कई जगह भेद भी है। उदाहरणार्थ, जब हाथी राजा दधिवाहन और रानी पद्मावती को लिये भागा जा रहा था तब, देवेन्द्र कृत श्वेताम्बर कथा के अनुसार, राजारानी दोनों ने यह निश्चय किया था कि वे एक वृक्ष की डाली पकड़कर बच जावेंगे। किन्तु जब अवसर आया तब राजा तो डाल पकड़ सके, पर रानी स्वभावतः इस काम में फुर्ती न दिखा सकी, और हाथी की पीठ पर ही रह गई। किन्तु हमारे ग्रंथ में कहा गया है कि रानी के समझाने पर राजा अपनी गर्भवती प्रिय स्त्री को भाग्य के भरोसे छोड़कर केवल अपने प्राण बचाने पर राजी होगया। यह सच्चे धीरोदत्त नायक का लक्षण नहीं है। भेरा ख्याल है कि कनकामर ने अपना ग्रंथ

पहले लिखा है और श्वेताम्बर कथाकारों ने पीछे । यदि कनकामर को उपर्युक्त वर्णन ज्ञात होता तो वे निश्चय उसे ही स्वीकार करते । श्वेताम्बर कथा में पद्मावती एक मुनि की सहायता से दन्तीपुर में पहुंची थी, वहां वह एक अर्जिकाश्रम में रही, उसने गुप्त रूप से पुत्र प्रसव किया और उसे श्मशान में जा डाला जहां एक चांडाल ने उसकी रक्षा की । कनकामर के वर्णन में, पद्मावती को वन से माली अपने घर ले गया था । वहां से निकाली जाकर उसने श्मशान में ही प्रसव किया था । पुनः, श्वेताम्बर कथा में करकण्डू के वाटधानक निवासी चांडालों को ब्राह्मण बनाने तथा एक अपने प्यारे सांड की वृद्धावस्था देखकर वैराग्य धारण करने का उल्लेख है जो कनकामर के वर्णन में नहीं है । पाली जातक में एक वृक्ष की दुरवस्था देखकर करण्डू को वैराग्य हुआ कहा गया है । कनकामर के अनुसार उन्हें एक पुत्रवियोग से विह्वल स्त्री को देखकर वैराग्य हुआ ।

दिगम्बर साहित्य में उपर्युक्त चारों प्रत्येकबुद्धों का उल्लेख तो मुझे अभी तक देखने को नहीं मिला और न ऐसा ही कहीं पढ़ा जहां करकण्डू को ही स्पष्टतः प्रत्येकबुद्ध कहा हो । पर प्रत्येकबुद्धों की महिमा के कुछ उल्लेख अवश्य देखने में आये हैं । उदाहरणार्थ, जयसेनकृत प्रतिष्ठापाठ में उन महात्माओं को अर्घ्य चढ़ाया गया है जो अन्योपदेश के बिना ही संयम की उच्च कांठि को पहुंच जाते हैं, और प्रत्येकबुद्ध-ऋद्धि को प्राप्त कर लेते हैं । उनका थोड़ा सा स्मरण करने से भी पापों का नाश होता है ' (प्र. पा. ६७२) । एक संस्कृत सुकुमाल चरित में कहा गया है कि अंगपूर्वप्रकीर्णकों की रचना गणधर, श्रुतकेवली प्रत्येकबुद्ध योगीन्द्रों ने की थी । कनकामर ने भी करकण्डू को कहीं प्रत्येकबुद्ध की संज्ञा नहीं दी । यह कथा दिगम्बर साहित्य में मुझे श्रीचंद्र-कृत कथाकोष, रामचन्द्र-मुमुक्षु-कृत पुण्याश्रवकथाकोष और नेमिदत्त-कृत आराधना-कथाकोष में भी देखने मिली है । वहां भी मेरी दृष्टि में प्रत्येकबुद्ध का उल्लेख नहीं आया । इस विषय का संस्कृत में एक पूरा ग्रंथ मेरे देखने में आया है । वह है करकण्डू चरित्र जिसे शुभचन्द्र ने सकल-कीर्ति की सहायता से संवत् १६११ में रचा था । यह ग्रंथ संस्कृत पद्य में है और पन्द्रह सर्गों में समाप्त हुआ है । कर्ता ने उसे ऐसे वचनों से प्रारम्भ और समाप्त किया है जिनसे जान पड़ता है कि वे एक स्वतंत्र ग्रंथ रचने का दावा करते हैं । पर मैंने इस ग्रंथ का कनकामर के ग्रंथ से मिलान किया तो विदित हुआ कि वह इसका अनुवाद मात्र है । मूल कथा तो पूरी वैसी की वैसी है ही, अवान्तर कथायें भी वहां ज्यों की त्यों विद्यमान हैं । कर्ता ने सिद्धसेन समन्तभद्रादि का स्मरण तो अवश्य किया पर जिसके काव्य को साम्हने रखकर वे कीर्ति के ग्राहक बने उसका कहीं कुछ उल्लेख करने में न जाने क्यों लजा गये ? इस ग्रंथ में भी प्रत्येकबुद्ध का उल्लेख देखने में नहीं आया । रैधू, जिनेन्द्रभूषण भट्टारक और श्रीदत्त पंडित कृत करकण्डूचरितों का भी उल्लेख भंडारों की सूचियों में पाया जाता है ।

इस बात की खोज करने की आवश्यकता है कि दिगम्बर जैनियों ने उपर्युक्त चार प्रत्येक बुद्ध माने हैं या नहीं, तथा बौद्धों और भेताम्बरों, दोनों ने उन्हें ठीक उसी प्रकार कब और क्यों मान लिये ।

करकण्डु की इस अपूर्व मानता परसे मुझे उनके समय के सम्बन्ध में कुछ अनुमान होता है । बौद्ध उन्हें महत्मा बुद्ध से पूर्व हुए स्वीकार करते हैं, और जैन उन्हें भगवान् पार्श्वनाथ के तीर्थ में अर्थात् महावीर स्वामी से पूर्व हुए मानते हैं । जिस महात्मा के सम्बन्ध में दो तीन भिन्न भिन्न धार्मिक सम्प्रदायों में समान आस्था हो उसे यह समझना आवश्यक है कि वह उन साम्प्रदायिक भेदों के उत्पन्न होने से पूर्व ही हुए होंगे । अतः करकण्डु महाराज को हम यदि पार्श्वनाथ के तीर्थ में अर्थात् लगभग ईस्वी पूर्व ८०० से ५०० के बीच हुए मान लें तो अयुक्तिसंगत न होगा ।

तेरापुर और वहां के लयन [गुफाएँ]

ग्रन्थ की चौथी और पांचवीं सन्धियों में करकण्डु महाराज के तेरापुर पहुंचने, वहां की पहाड़ी में एक गुफा और उसमें विराजमान पार्श्वनाथ भगवान् का दर्शन करने, गुफा में एक जलवाहिनी प्रकट कराने, तथा वहां तीन और गुफाओं के बनवाने का विशद वर्णन है । यदि कनकामर का वर्णन सच है तो ये गुफाएँ आज भी किसी न किसी रूप में वर्तमान होना चाहिये ? पर उनका पता लगाने से पूर्व तेरापुर कहां था इसका निश्चय होना चाहिये । करकण्डु अंगदेश की चम्पापुरी से चोल, चेरादि दक्षिण के राज्यों की तरफ जा रहे थे तभी उन्हें तेरापुर मिला था । अतः दक्षिणापथ में ही उसे होना चाहिये । खोज करने से हैदराबाद राज्य के उस्मानाबाद जिले में एक 'तेर' नामका स्थान मिला है । यह उस्मानाबाद शहर, जिसका अभी कुछ ही पूर्व धाराशिव नाम था, से बारह मील उत्तर पूर्व की ओर है । वहां अब चौदह वाडियां (छोटे छोटे ग्राम) बसे हुए हैं । इसी 'तेर' को डाक्टर फ्रीट ने इतिहास प्रसिद्ध, प्राचीन तगरपुर ठहराया है । मेरा अनुमान है कि यही कनकामर कवि का तेरापुर है । कवि के दिये हुए वर्णन और इस स्थान की परिस्थिति के सूक्ष्म मिलान से इस अनुमान में कोई सन्देह नहीं रहता । कनकामर के अनुसार करकण्डु तेरापुर से दक्षिण की ओर जाकर ठहरे थे । वहां से कुछ दूर पश्चिम की ओर एक पहाड़ी के चढ़ाव पर उन्हें वह गुफा मिली । वहीं एक तालाब के होने का भी उल्लेख है । आज भी ये सब बातें उसी प्रकार विद्यमान हैं । तेर के पास पहाड़ी भी है । उसकी बाजू में गुफाएँ भी हैं । एक तालाब भी मौजूद है । इस तालाब में कमल भी होते थे जो कुछ वर्षों से नष्ट हो गये हैं । अब वहां की गुफाओं का वर्णन देखिये । करकण्डु ने जिस गुफा के दर्शन किये उसे कवि ने 'सहस्रसंभल्लयन' कहा है । कविता में सहस्र का अर्थ साधारणतः अनेक, बहुत से जिनकी संख्या बिना साधधानी से गिने न जायी जा सके, लेना चाहिये । वर्तमान प्रधान गुफा बड़ी विशाल है । इसका वरामदा

७८ फुट लम्बा और १०½ फुट चौड़ा है जिसमें पुराने ७-८ खंभे रहे होंगे । एक बाजू में कुण्ड वाला कमरा है जिसमें दो खंभे हैं । पांच दरवाजे भीतर शाला में जाने के लिये हैं । यह शाला ८½ फुट लम्बी और लगभग उतनी ही चौड़ी चौकोर आकार की है । यहां ३२ खंभे दोहरे चौकोर आकार में हैं, १२ भीतरी चौकोर में और २० बाहरी । इस बृहत् शाला की प्रत्येक बाजू में आठ आठ कमरे हैं जो प्रत्येक ९ फुट चौकोर है । फिर गर्भगृह कोई २० फुट लम्बा और १½ फुट चौड़ा है । यहां पांच फुट की पार्श्वनाथ भगवान् की काले पाषाण की पद्मासन मूर्ति विराजमान है । इस गुफा को यदि कवि सहस्रखंभ कहे तो कोई बड़े आश्चर्य की बात नहीं है ।

कवि ने गुफा के भीतर एक जलवाहिनी प्रकट होने का वर्णन किया है । जब करकण्डु ने गुफा की मूर्ति के दर्शन किये तो सिंहासन पर उठे एक गांठ दिखी । उस गांठ को उठाने लड़वाई और वहां से एक भारी जल का फव्वारा निकल पड़ा । गुफा के भीतर अब भी जलकुंड है । जिस कमरे में जलकुंड है वह १७ फुट लम्बा और १२ फुट चौड़ा है । इसी कमरे में एक सप्तफणी नाग सहित पार्श्वनाथ भगवान् की प्रतिमा है । दो पाषाण और भी हैं जिनपर भी जिनप्रतिमाएँ खुदी हैं । कमरे के भूतल में दो छिद्र भी हैं जिनका सम्बन्ध कुंड से है । जान पड़ता है, करकण्डु के समय में यही गर्भगृह था । वर्तमान गर्भगृह में जो मूर्ति है सम्भवतः वही करकण्डु को पहाड़ी के ऊपर वामी में गड़ी हुई मिली थी । बड़ी शाला की बाजू के एक कमरे में भी जमीन में एक छिद्र है जो सदैव पानी से भरा रहता है । इससे कनकामर द्वारा वर्णित जलवाहिनी के प्रकट होने की बात भी सत्य प्रतीत होती है ।

कवि ने कहा है कि जलवाहिनी प्रकट कराने से पूर्व करकण्डु ने एक लयन चिनवाई और फिर विद्याधर के कहने से दो और लयन बनवाई । मैंने लयन चिनवाने का तात्पर्य मूल के प्रसङ्गानुसार 'पुरानी लयन की मरम्मत करवाई' ऐसा लिया है । किन्तु यह भी सम्भव है कि जलवाहिनी से समस्त गुफा के नष्ट होजाने के भय से करकण्डु ने पहले भी एक नई ही गुफा निर्माण कराई हो और दो फिर पश्चात् । इस प्रकार पुरानी गुफा सहित चार गुफाएँ हुई । ये ही चार गुफाएँ पहाड़ी के इस भाग में आजतक विद्यमान हैं । यदि करकण्डु द्वारा बनवाई दो ही नई गुफाई मानी जायें तो तीसरी गुफा किसी ने और पीछे बनवाई होगी । इन सब गुफाओं में जहां प्रतिमाएँ हैं वहां अधिकतः पार्श्वनाथ भगवान् की ही हैं, महावीर भगवान् की तो एक भी प्रतिमा नहीं है । इससे भी इस संस्थान के पार्श्वनाथ भगवान् के तीर्थ में निर्माण किये जाने की बात पुष्ट होती है ।

इस प्रकार सिद्ध होता है कि कनकामर द्वारा उल्लिखित तेरापुर यही 'तेर' है तथा करकण्डु की निर्माण कराई हुई गुफाएँ वर्तमान गुफाएँ ही हैं । इनके समीप जो धाराशिव नाम का नगर बसा है, सम्भवतः उसका नाम इसी जलधारा के कारण पड़ा । करकण्डु ने



२. तेरपुर की गुफा नं. १

Cave No. 1 at Terapura (Dhārāsīva).

(Page 43, intro.)

तेरापुर के राजा का नाम शिव सुना था। शुभचन्द्र ने तेरापुर के दो भिलों 'धारा' और 'शिव' नामधारियों का उल्लेख किया है। यह भी सम्भव है कि वहां कोई शिव का मंदिर बनने से वह नाम पड़ा। मूल गुफा के साम्हने जो आजकल शिव का मंदिर है वह बहुत प्राचीन नहीं है।

पहली गुफा किसने बनवाई ?

अब प्रश्न यह उपस्थित होता है कि जिस प्राचीन गुफा को करकण्डु ने तेरापुर में बनी पाई वह किस ने बनवाई होगी। यह प्रश्न करकण्डु को भी उपस्थित हुआ था और उन्हे एक विद्याधर ने इसका उत्तर दिया था। सौभाग्य से कनकामर ने उस का वर्णन अपने ग्रंथ में किया है। विद्याधर ने करकण्डु से कहा था कि दक्षिण विजयार्थ में नील और महानील नामके दो विद्याधर भ्राता राज्य करते थे। शत्रुओं से पराजित होकर वे वहां से भागे और तेरापुर आये। वहां उन्होंने धीरे धीरे एक राज्य स्थापित कर लिया। एक मुनि ने उन्हे जैन धर्म का उपदेश दिया और उन्होंने फिर वह गुफा-मंदिर बनवाया। है तो यह पौराणिक कथा, किन्तु खोज करने से इसमें कुछ ऐतिहासिक तथ्य प्रतीत होता है। आठवीं शताब्दि और उसके पश्चात् के कई शिलालेखों में एक शिलाहार नाम के राजवंश का उल्लेख मिलता है। इनकी तीन शाखाओं ने क्रमशः उत्तर कोकण, दक्षिण कोकण तथा कोल्हापुर के आसपास राज्य किया। तीनों शाखाओं के राजाओं ने अपने शिलालेखों में अपने को 'जीमूत वाहन विद्याधर के वंशज' तथा 'तगरपुर के अधीश्वर' कहा है। इससे विदित होता है कि उनके पूर्वजों ने कभी तगरपुर में राज्य किया होगा। तगरपुर वही 'तेर' व कनकामर का तेरापुर सिद्ध हो चुका है। अतएव शिलाहार वंश के सम्बन्ध की उक्त दो बातों पर से ऐसा प्रतीत होता है कि यह वंश सम्भवतः कनकामर द्वारा काथित नील महानील से ही चला। कथासरित्सागर में वर्णन है कि जीमूतवाहन विद्याधरों का राजा था। उसने एक बार अपने दान और त्याग की बड़ी प्रशंसा की इसी से वह पदभ्रष्ट हो गया। वहीं पर दक्षिण विजयार्थ या वेद्यर्थ का भी वर्णन है, और बताया गया है कि हिमाचल पर्वत की दो श्रेणियां हैं, कैलाश से उत्तर की श्रेणी उत्तर वेद्यर्थ और दक्षिण की दक्षिण वेद्यर्थ कहलाती है। कथासरित्सागर से यह भी पता चलता है कि एक बार वत्सदेश के नरवाहनदत्त और विजयार्थ के विद्याधरों के बीच बड़ा घोर युद्ध हुआ था जिसके अन्त में विद्याधर हार गये और नरवाहनदत्त के अधीन हो गये। सम्भवतः यही शत्रुबल था जिससे पराजित होकर नील और महानील विद्याधर दक्षिण को गये। पद्मगुप्त-कृत नवसाहस्रांशुचरित नामक संस्कृत काव्य में नर्मदा के दक्षिण में एक विद्याधर राजकुल का उल्लेख है। इन विद्याधरों ने मालवा के सिन्धुराज की सहायता की थी। इस प्रकार कनकामर की कही हुई बातों की अन्य ग्रंथों तथा शिलालेखों से भी पुष्टि होती है। इससे अनुमान होता है कि सम्भवतः नील महानील के वंशज ही शिलाहार वंश के नाम से

प्रसिद्ध हुए, और या तो स्वयं नील महानील ने ही या उनके किसी वंशज ने तेरापुर की प्राचीन गुफा बनवाई। इतिहास में पता नहीं चलता कि इस वंश का राज्य तेरापुर में कब रहा। वह बहुत प्राचीन काल में रहा होगा। इससे भी उन गुफाओं के पार्श्वनाथ के तीर्थ में बनने की बात अयुक्ति-संगत सिद्ध नहीं होती।

जिस पार्श्वनाथ की मूर्ति को करकण्डु ने पहाड़ी के ऊपर चामी में से निकालकर गुफा में स्थापित की उस के सम्बंध में कहा गया है कि दो अन्य विद्याधर उसे मलयदेश में पूदी पर्वत पर रावण के एक वंशजद्वारा बनवाये हुए जिन मंदिर से लाये थे। यह पूदी पर्वत सम्भवतः वर्तमान मलावार के अन्तर्गत पोदियल नाम की पहाड़ी ही होगी।



INTRODUCTION

CRITICAL APPARATUS

In preparing the present edition of *Karakandacariu* the editor has fully collated four MSS. (D J N S) and has consulted one recent MS (J2). They are as follows:—

MS. D

This ms. is deposited in Bābā Dulichand's Bhandār in the Terāpanthi Digambara Jain temple of Jaipur. It was collated on the spot. Leaves 61; size $10\frac{1}{2}'' \times 4\frac{3}{4}''$; lines per page 12; letters per line about 37; margin right and left $1\frac{1}{4}''$, top and bottom $\frac{3}{4}''$. Leaves No. 12 and 60 as well as 62 on which the colophon was obviously continued are missing. The incomplete colophon is as follows:—

॥ छ ॥ समाप्तमिदं करकंदचरित्रं ॥ छ ॥ छ ॥

संवत् १५९७ वर्षे शाके १४६१ प्रवर्तमाने दक्षिणायने श्रीसूर्ये काल्पुणमासे कृष्णपक्षे द्वादश्यां तिथौ रवि-
वारे मूलनक्षत्रे श्रीमूलसंघे नंदात्राये बलात्कारगणे सरस्वतीगच्छे श्रीकुंदकुंदाचार्यन्यये भट्टारक श्रीपद्मनन्दिदेवास्तपष्टे
भ० श्री शुभचन्द्रदेवास्तपष्टे भ० श्री जिनचन्द्रदेवास्तपष्टे भ० श्री प्रमाचन्द्रदेवास्ताशिष्यमंडलाचार्य श्री धर्मचन्द्र-
देवास्तदात्राये खंडेलवालान्वये गोधागोत्रे साहानांदा तद्भार्या नयणश्री तत्पुत्र साह मेहा तद्भार्ये द्वे प्रथमा मेहादे
द्वितीया सुहागदे तत्पुत्रौ द्वौ प्रथम साहकरमा.....(Incomplete)

From this we learn that the ms. was completely copied on Sunday the 12th of the dark fortnight of the month Phālguna in samvat 1597 equivalent to A. D. 1540, for a layman of the Khandelwal caste and Godhā gotra whose spiritual genealogy was as follows:—

Kundakundācārya

⋮

Padmanandi

|

Subhacandra

|

Jinacandra

|

Prabhācandra

|

Dharmacandra (A. D. 1540)

This ms. belongs to the Pātodi Digambara Jaina temple of Jaipur. Leaves 68; size 10" × 4½"; lines per page 11; letters per line about 36; margin right and left 1", top and the bottom ½". Leaf No. 19 which contained Kaḍavakas 18, 19, 20 and a part of 21 of Sandhi 3 is missing. It bears the following colophon:—

॥ छ ॥ संवत् १५५८ वर्षे कार्तिक वदि तीज ३ बुधवासरे आद्रनक्षत्रे श्री मूलसंघे बलात्कारगणे सरस्वतीगच्छे श्रीकुंदकुंदाचार्यान्वये भट्टारकश्रीपद्मनन्दिदेवाः तत्पट्टे भट्टारकश्रीजिनचन्द्रदेवाः तत्पट्टे भट्टारकश्रीदेवेन्द्रकीर्तिदेवाः तत्पट्टे भट्टारकश्रीविद्यानन्दिदेवाः तत्पट्टे भट्टारकश्रीसिंघकीर्तिदेवाः तत् शिष्य ब्रह्मचारि.....स्वहस्तेन लिखितं कर्मक्षयार्थम् । शुभं भवतु ॥ छ ॥ श्री ॥ ज्ञानवान् ज्ञानदानेन etc

From this colophon we learn that the ms. was copied on Wednesday the 3rd of the dark fortnight of the month of Kārttika in Samvat 1558 equivalent to 1502 A. D., by a pupil of Bhaṭṭāraka Simhakīrti for whom the following genealogy is given:—

Kundakundacarya
:
Padmanandi
|
Jinacandra
|
Devendrakirti
|
Vidyānandi
|
Simhakirti (A. D. 1551)

MS. N.

This is a ms. acquired by the editor during one of his tours in search of mss. Leaves 87; size 10" × 4½"; lines per page 9; letters per line about 32; margin right and left 1½", top and bottom ¾". The first and the last leaves are missing as also leaves Nos. 15, 73 and 75. Leaves Nos. 25, 26 and 60 are written in a different hand on different paper. These seem to have been substituted later in place of the leaves worn out or lost. It is an important ms. as it has supplied many variant readings and a few additional lines which have been given in the present edition in foot-notes. No colophon is available as the ms. goes only upto almost the end of Kaḍavaka 28 of the 10th Sandhi. But in appearance it seems to be of the same age as mss. D. and J

MS. S.

This ms. belongs to the Senagana Bhandār of Kāranjā. It was the earliest to be discovered by the editor and forms the basis of the present edition. Leaves 103; size 11" × 5"; lines per page 8; letters per line about 35; margin right and left 1¼", top and bottom 1". It is written in a bold and beautiful hand and is well preserved. It bears Sanskrit and vernacular glosses on the margin. Unfortunately, it gives no information about its date or place of copying. But it appears to me to be some what later in age than the mss. D and J. It ends as follows: -

समाप्तमिदं करकंडचरित्रं ॥ छ ॥ छ ॥ श्री ॥ श्री ॥

MS. J2.

This ms. belongs to Ailak Pannālāl Saraswati Bhavana of Bombay. Leaves 51; size 12½" × 7¼"; lines per page 13; letters per line about 40; margin right and left 2" top and bottom 1". It bears the following colophon:—

समाप्तमिदं करकंडचरित्रं । श्लोक संख्या १७०० ॥ हस्ताक्षराणि अजमेरागोत्रोत्पन्न फूलचन्द्रेण जयनगरमध्ये लिखितमिदमस्ति संवत् १९७८ मिति कार्तिक कृष्णाऽष्टमी चन्द्रवासरे लिखितम् ॥ शुभं भूयात् । कल्याणमस्तु ।

From this we learn that the copy was completed by Phoolchand Ajmera on Monday the 8th of the dark fortnight of Kartika in Samvat 1978 equivalent to 1921 A. D. at Jaipur. Thus, it is only thirteen years old. On examination I found out that it was copied from ms. J with which it agrees throughout and omits the portion contained in the missing leaf of the former. The copy is a very poor performance being full of mistakes and omissions. It is a telling example of how old literature can not now be well preserved by means of copies made by persons who have absolutely no knowledge of the language. I did not think it worth while to take down variants from such a second hand, recent and ill-executed ms. though I went through it and tried to check the readings of ms J. from it.

SUMMARY OF KARAKAṆḌACARIU.

I

The poet begins the work by proclaiming victory to Jina and expressing his own humility and memory of the writers of yore like Siddhasena, Samantabhadra, Akalamka, Jayadeva, Svayambhu and Pushpadanta. Then the story begins. In the Jambudvīpa and Bharata-kṣhetra there was the beautiful country of Anga in which was situated the prosperous city of Campā. Its powerful and righteous king Dhādivāhana once went to Kusumapura and saw there a beautiful girl brought up by a gardner who told him that he recovered her from a box found floating in the Ganges by his wife. The king examined the box closely and learnt from the inscription on the seal that she was the daughter of Vasupāla king of Kausāmbi and that her name was Padmāvati. He then married her and returned with her to his capital. In due course she became pregnant and entertained a desire to dress herself like a man, and ride about the town on an elephant in drizzling rain in the company of her husband. It was summer but arrangements to satisfy her longing were made by the aid of the rain-deity (Meghakumāra). Unluckily, the elephant on which the royal couple was riding suddenly became restive and ran away towards the forest. The queen prevailed upon the king to save himself by catching hold of the branch of a tree and leave her to her own fate. The elephant, with the queen on its back, reached a deep lake where the queen jumped off and entered the forest which was dry and deserted. Suddenly, however, the forest became green and full of blossom. This extraordinary event was reported to the forest-guard in Dantipura, who instantly came there and met the queen resting under a tree. He addressed her as his sister and induced her to accompany him home. But there the gardener's wife Kusumadattā became jealous and apprehensive of her beauty and soon found out an excuse to drive her away. The queen bent her way to the cemetery where she gave birth to a son.

II

No sooner was the child born than a certain Mātanga appeared there and attempted to take the child away. Being challenged by the mother he told her that he was in reality a Vidyādhara of the Vijayārdha mountain. Once he was out for a joy-ride in his aerial car with his wife, when his car suddenly stopped. While investigating the cause of the interruption, he saw below him a sage absorbed in meditation. Taking him to be the cause, he got very angry and drew out his sword to

kill him. But the sage cursed him as a result of which he lost his Vidyā. Being softened by his importunities, however, the sage modified his curse by the rider that he would regain his Vidyā when Padmāvatī's son, born in the cemetery and brought up by himself, will acquire the throne of Dantipura. This, he said, was the reason why he was taking the child away with him. The queen consented and the Mātanga brought the child home and handed it over to his wife saying that it was her child. Padmāvatī, in her double bereavement, joined a nunnery and took vows from sage Samādhigupta. The child grew in the home of the Mātanga who, having observed dry scab on his hand, gave him the name of Karakaṇḍa. He instructed him in all arts and sciences and illustrated to him the benefits and evils of good and bad company by means of stories. One day the king of Dantipura died leaving no natural heir to the throne behind. The ministers of the state applied a divine method for selecting the king. They released an elephant with a jar full of water in its trunk and charged it to empty the jar over him who may be destined to be the king. The elephant passed through the town, came to the cemetery and emptied it over the head of Karakaṇḍa. When the citizens were bewailing their lot and the ministers were hesitating to acknowledge a Mātanga as their prince, the guardian of Karakaṇḍa, having regained his Vidyā, appeared on the scene in all his glory and assured them all about the high parentage of the lucky boy who was then hailed with joy by all.

III

Karakaṇḍa was then led into the capital on an elephant with all the paraphernalia of royalty and was installed king. One day, while passing through the town, he saw a man carrying a female portrait in his hand. At its sight Karakaṇḍa became enamoured. He learnt from the man that the portrait was of the daughter of Ajavarmā, king of Girinagara, in the Soratha country, and that her name was Madanāvali. She had heard the glories of king Karakaṇḍa sung by the Khecaras and had become love-sick. Her father had sent him in search of the object of her love. On hearing this the king revealed his identity and despatched reliable persons to bring Madanāvali whom he subsequently married. During the marriage-celebrations his mother paid a visit to him.

Soon after the marriage, there arrived a messenger from the king of Campā who claimed homage from Karakaṇḍa. In wrath, the latter dismissed the ambassador and led an invasion against Campā. He crossed the Ganges and besieged the capital of his enemy. A fierce battle ensued during which victory swung now to one side and now to another, till the forces of Karakaṇḍa were completely routed.

Karakaṇḍa then recalled the Vidyā which was imparted to him by his god-father, the Mātanga-Vidyādhara, and began to deal personally with his powerful opponent. At a critical stage of the combat his mother Padmāvatī suddenly appeared and turned the battle-field in to a scene of family affections. The father embraced the son and led him into his capital with rejoicings. He subsequently renounced the kingdom in favour of his son in order to lead an ascetic life and attain salvation.

IV

Having consolidated all his dominions Karakaṇḍa once asked his minister whether there was any person who did not acknowledge his suzerainty, and on being told that the Coda, Cera and Pandya kings of the South did not pay homage to him, he sent an ambassador to those kings. He was, however, dismissed with scant courtesy by them. In wrath, Karakaṇḍa took a vow that either he would place his foot on their heads or renounce the world. He then marched out with a vast army and reached Terāpura. He halted in the vicinity of the town. The king of the place called Siva came to pay him a friendly visit. From him Karakaṇḍa learnt that on a hill to the west of that place there was a cave-temple of a thousand pillars and on the top of the hill there was a huge anthill which was regularly worshipped by an elephant. Being struck with curiosity, Karakaṇḍa, accompanied by Siva, mounted the hill on the slopes of which he found the cave containing a Jina image. Climbing further to the top he saw the anthill and in his very presence an elephant came which fetched water and lotuses from the neighbouring lake and worshipped the anthill. Karakaṇḍa amused himself by the scenery of the beautiful lake and then caused the anthill to be excavated. Exactly as he had anticipated, an image of Pārśvanātha flashed forth from the deep. The king conveyed it to the cave where, on the lion-seat, he noticed a patch. On inquiry from an old artisan of the town he learnt that it was the mouth of a fountain of water. His curiosity was aroused. He caused the patch to be scraped off and, lo! water gushed forth with great force, and filled the whole cave. The king became repentant fearing the destruction of the cave-temple. The guardian Vidyādhara of the cave, however, appeared and consoled the king.

V

On inquiry by the king as to who built the cave-temple, the Vidyādhara informed him as follows. In the city of Rathnepura situated in the Southern Vijayārḍha there ruled two brothers Nila and Mahānila. Being pressed by enemies they fled and came to Terāpura where they gradually built a kingdom. They were converted to Jainism by a Muni and excavated the cave-temple dedicated to Pārśvanātha. At

this time, another two Vidyādhara brothers from the Northern Vijayārṇha made a religious trip to Lankā. On their way, they saw a beautiful Jina temple on the Pudi hill in the Malaya country and from there they picked up a fine Jina image. While returning home they temporarily deposited the image on the Terapura hill and went for worship into the Jina temple. On their return they tried to lift up the image but it would not move. Seeing no other way, they buried the image in a box at the very spot. Later, they learnt from a sage that the place where they had left the image was destined to become a holy spot and that one of the brothers in his next birth will gain enlightenment there. At this information the brothers renounced the world and became ascetics. Amitavega, the elder, by his holy practices, died and attained heaven, while the younger, Suvega, spoiled his religious austerities by hypocrisy, as a result of which he was born an elephant in the next birth. Amitavega came to know of the misfortune of his younger brother, reminded him of his fate and preached religion to him. Thus the elephant became a worshipper of the holy spot where they had buried the image. Later, when he found that the image was removed from there he took sanyāsa and went to heaven after death. The Vidyādhara then advised Karakaṇḍa to construct one more cave on the upper side of the previous cave. Karakaṇḍa more than fulfilled this pious wish of the Vidyādhara by excavating two more caves.

While Karakaṇḍa was yet encamping there, a wild elephant came to drink water from the lake. Catching the smell of the army-elephants, it advanced towards the camp which was at once thrown into a tumult. The king came out with his arms but the elephant suddenly vanished out of sight. Returning to his camp he found, to his utter amazement, Madanāvali missing. The search that followed proved futile. In his overwhelming sorrow, he was consoled by a Sura who told him the story of his former birth. He had a pet parrot which was once attacked in its cage by a snake. That snake was reborn as a Vidyādhara who had now assumed the form of an elephant and stolen his wife from him. He, however, assured the king that he would regain her when he returned from his victorious campaign. The Sura revealed his own identity as no other than the king's parrot in his former birth. The king doubted the possibility of his ever regaining Madanāvali and to remove his doubts the Vidyādhara cited the example of Naravāhanadatta whose story is told in the next chapter.

VI

This chapter is entirely taken up by the story of Naravāhanadatta told by the Vidyādhara to Karakaṇḍa.

VII

The Vidyādhara then advised Karakaṇḍa to march away immediately as he had observed a good omen. Accordingly, the king marched away and reached the Simhala island. He encamped in the vicinity of the capital and went into the neighbouring woods for sport. He saw a big banyan tree of which he pierced all the leaves by means of his shots. This fact was reported to the king of the place who thereupon desired to see him. But Karakaṇḍa would not care to visit his palace unless the king came personally to invite him. So the king himself came out and conducted Karakaṇḍa to his palace where he met princess Rativagā who instantly fell in love with him. They were then married. Taking leave of his father-in-law Karakaṇḍa, with his new wife and large dowries, sailed off. During the voyage, they encountered a sea-monster which threatened their boat. The king drew forth his sword and jumped into the sea. He succeeded in killing the monster but was himself carried away by a Vidyādhari. His disappearance caused a great commotion in the boats. To the young bride it was a great shock and she burst forth into heart-rending lamentations. The minister who was on board consoled all and brought them to the shore where they all encamped. Rativagā devoted herself to the worship of goddess Padmāvati who appeared in person and informed her of the fate of her lord who had been taken by the Vidyādhari to Tilakadvīpa and had been married by her. He had also shown great valour in killing the enemy of the Vidyādhari's father and in recognition of this achievement all the Vidyādharas had accepted him as their master. The goddess then assured Rativagā that her lord will return to her with a large fortune. On Rativagā's expressing her doubts about the truth of the forecast, the goddess set forth to illustrate her prophecy.

VIII

Rativagā asked the goddess to tell her whether any person who had gone away like her husband had ever come back. On this the goddess narrated to her the story of king Aridamaṇa, and saying that, like him, her husband will also soon return, she went away. Rativagā, thence forward, passed her time in the practice of religious vows and alms-giving, till, one day, Karakaṇḍa arrived there with his new wife. After passing a few days there in merry-making, he resumed his course of conquest of the Draviḍa country. He defeated the Coda, Cera and Pandya kings in an open fight, took them prisoners, and, as promised, touched their crowns with his foot. But when he saw Jina-images on the tops of the crowns, he felt remorseful, released the prisoners and offered to reinstate them in their kingdoms. But the latter replied that their sons would, thence forward, serve him, and retired to

forest for penance. Karakaṇḍa, then turned his way back and came to Terāpura where Madanāvali had been abducted. There, the Vidyādhara brought her back to him and recounted to him the events of his past life- how he, as a serpent, had attacked his pet parrot, but was warded off by him, and how he, being subsequently crushed under the hoof of a horse, was imparted the Navakāraṃ mantra by a sage as a result of which he became a Vidyādhara and avenged himself by abducting his past enemy's wife. He then bowed down to the king and asked for pardon. The Vidyādhara then went his way and the king returned to Campā where he ruled happily for many days.

IX

One day, when the king was sitting in the assembly, the forest-guard came and reported the arrival of sage Silagupta. Hearing this, the king rose from his seat to honour the auspicious report, and then caused the happy news to be proclaimed in the capital by beat of drum. He then marched out in a procession for paying homage to the holy guest. On his way, he saw a woman piteously weeping and woefully beating her breasts. On inquiry, he learnt that the sorrow for her child which was snatched away by the hand of Death had brought about the wretched condition in the woman who was once so happy. This account aroused feelings of renunciation in the mind of the king who then began to brood over the frailty of the mortal world, the miseries of existence, the helplessness of man and such other problems of life. In this contemplative and pious mood, he reached the sage whom he honoured and from whom he received a religious sermon.

X

At the end of the sermon, the king asked the sage the reason why his hand had dry scab when the rest of his body was so comely, why his mother was carried away by the elephant and thus separated from his father who loved her so deeply, and why his own wife Madanāvali was abducted by the Vidyādhara. In answer to the first question the sage said that in Terāpaṭṭana there once lived a pious merchant Dhanamitra. His cow-boy, while looking out for the buffaloes one night, saw an extraordinarily big and beautiful lotus in a lake. He plucked it, but while walking away with it, he was interrupted by a Sura who told him that since he had plucked a flower which was inaccessible even to gods, he should offer it at the feet of one who may be the highest and most worshipable being on earth, failing which he would be killed. Dhanadatta agreed to this and thought his master who was respected by all people to be worthy of the flower. But when he approached his master and told him

about his intentions, the latter took him to the king thinking him to be more worthy. But when the king was approached, he thought sage Yaśodhara to be worthier. The latter himself, when approached, directed them to Lord Jina as the worthiest of all. Dhanadatta then worshipped the Jina with that flower as a result of which he was born the son of the king of Campā in Karakaṇḍa's person, and since he performed the worship without washing off the slime from his hands, he had inherited the dry scab.

As to his second question, the sage said that in the city of Srāvastī there once lived a merchant named Nāgadatta whose wife Nāgadattā became faithless to him and seduced a Brāhmana boy, who was brought up in the family, to make love with her. The merchant came to know of her faithlessness and retired to forest in sheer disgust. He practised penance, attained heaven and was reborn as the son of king Vasupāla of Campā and was named Dhālivāhana. In the mean-while, the Brāhman boy, having lead the life of a debauch, died and was reborn as an elephant in the country of Kalinga. Nāgadattā, through her faithlessness, was reborn in Tāmraliptī and, in due course, became the wife of a merchant named Vasumitra. She got two daughters Dhanavati and Dhanaśrī who were married to two merchants in Nālandā and Kauśāmbī respectively. Vasumitrā died and the widowed Nāgadattā went to live with her younger daughter who induced her to take the vow of not dining at night. Subsequently she went to her elder daughter who caused her to break the vow. In this way she took the vow thrice and thrice was it broken. However, she visited her younger daughter the fourth time, died there and was reborn as the daughter of king Vasupāla of Kauśāmbī, who, considering her birth to be inauspicious, put her in a box and threw her into the Jumna, whence it was carried into the Ganges and recovered by the gardener of Kusumapura. She grew up and became Padmāvati the mother of Karakaṇḍa.

In reply to the third question of the king, the sage repeated the story of the parrot and the snake which has already occurred twice before (V, 18; VIII, 20.).

On hearing all this Karakaṇḍa became disgusted with the world. At this stage, his mother Padmāvati also arrived there and the sage gave her a discourse on the religious efficacy of fasting during the course of which he narrated the story of Sumitrā who subsequently became Arjuna. Padmāvati took the vow and, in due course, attained heaven. Karakaṇḍa also relinquished the throne for his son Vasupāla and became an ascetic. His many wives followed suit and attained heaven. Karakaṇḍa toured through many countries, practised severe penances, acquired omniscience and shaking off the mortal coils attained ever-lasting bliss.

THE INTERVENING STORIES AND THEIR SOURCES

The bulk of the present work is considerably increased by no less than nine independent stories, short and long, introduced to illustrate some point in the main story. Four of these are recited by the god-father of Karakaṇḍa in order to explain to him the fruits of magic skill,¹ the penalty of ignorance,² the evil consequences of low company³ and the advantage of noble company.⁴ These stories are brief and occupy no more than four kaṭavakas each. They seem to have been taken from folklore. The story of the appearance of the elephant in Sandhi V, 14, and its onslaught on Karakaṇḍa's forces reminds us of the story of Priyamvada who, in the form of an elephant, rushed upon the army of Aja on the bank of the Narmadā in the *Raghuvamśa* of Kālidasa, canto V. The story of Naravāhanadatta, recited by a Vidyādhara in order to assure Karakaṇḍa how he might still hope to get back his lost wife, occupies the whole of the sixth Sandhi. Naravāhanadatta, as we know, is the hero of the *Kathā-sarit-sāgara* of Somadeva, the *Brihat-kathā-manjirī* of Kshemendra and the *Brihat-kathā-śloka samgraha* of Buddhaswāmi. Our story is in substantial agreement with the account found in those works, though it varies in detail from them about as much as they differ among themselves. It appears, our author had used some version of the *Brihat-kathā* of Guṇāḍhya. The episode of Madanāmara of this story being turned into a parrot by the curse of a sage's daughter⁵ reminds us of a similar incident occurring in the *Kādambarī* of Bāṇa, which is itself based on the *Brihat-kathā*, where Mahāśvetā turned Vaiśampāyana into a parrot for a similar indiscretion due to the madness of love. Within the framework of the story of Naravāhanadatta we have the interesting story of Mālavya and Madhusūdana⁶ recited by a sage to the hero in order to illustrate the evil results of revengeful feelings. Current fiction seems to be the source of this story, as well as of the story of a good omen⁷ which follows the story of Naravāhanadatta from the mouth of the same Vidyādhara. Another long story is that of Aridamaṇa⁸ which is told by goddess Padmāvatī to Rativagā in her separation from her husband. It occupies almost the whole of the eighth Sandhi. It is an interesting legend of a sea-voyage, fondering, separation, and ultimate reunion. The account of the parrot at the beginning of this story at once reminds us of the parrot which was introduced to king Sūdraka in Bāṇa's *Kādambarī*. The big *Sālmali* tree full of nests, the party of hunters and the parrot's reaching the residence of ascetics and acquiring knowledge of the *Sāstras*, strike one

1. II, 10-11.

2. II, 13.

3. II, 14-15.

4. II, 15-18.

5. VI, 12.

6. VI, 4-7.

7. VII, 1-4.

8. VIII, 1-16.

as similarly described in both. The story also occurs in the *Kathā-sarit-sāgara* X, 3 and must have been present in Gaṇāḍhya's *Brihat-Kathā* from where Bāṇa borrowed his theme. The method of escape of the parrot, however, is different in the present work. While the parrot in *Kādambarī* was yet very young and escaped by the oversight of the fowlers, our parrot was more grown up and wise and showed a great skill in planning not only its own escape but of the whole pack. For this part of his story the author probably drew his inspiration from the story of the deer and the crow in the *Hitopadeśa* where the latter saved the former by a similar plan. The author also seems to have had in his mind the story of the pigeon-king *Citragriva* in the *Pancatantra*. The story of *Sumitrā*¹ told by the sage to the mother of *Karakandā* is a fanciful fairy tale very much similar to the story of *Vatsarāja* occurring in *Bhāvā-candra* Suri's *Sāntinātha-carita* which belongs to a much later date.² These nine stories together constitute about one-fourth of the whole book.

POPULARITY OF THE HERO

The hero of this work has the unique distinction of being reconized as a saint in the hierarchy of Buddhism as well as Jainism.³ He is the first of the four *Pratyekabuddhas*, the other three being *Durmukha*, *Nami* and *Naggai*. To the *Bauddhas*, a *Pratyeka-buddha* (Pali-*Pacceka*buddha) meant one enlightened by himself, who attains supreme insight, but dies without proclaiming the truth to the world. He has his hair and beard shaved, is dressed in yellow robes, is detached from all family and tribal connections and dwells in the *Nandamūla* cave on the *Himālayas*.⁴ The same four *Pratyeka-buddhas* are recognized by the *Svetāmbara* Jains in their canonical books.⁵ The *Digambaras* have also reconized them as wor-

1. X, 18-22

2. Hindi translation, Calcutta, 1924, p. 227.

3. Dr. Jarl Charpentier, in his book *Pacceka*buddhageschichten, Upsala, 1908, has collected many references to *Karakanda* and other names associated with him. Besides the *Karanda Jataka* (see Appendix A), he mentions the *Dadhivahana Jataka* (No. 186) which is only vaguely connected with *Karakanda* through the name of his father. In his attempt to find some Brahmanic parallel also, the author, following up the clue furnished by *Devendra's* story (see Appendix B), collects many epic and Pauranic mentions of the *Candalas* of *Vatadhana* who became Brahmanas. But he has failed to find out any real recognition of *Karakanda* in the Brahmanic literature.

4. *Majjhima Nikaya* III, 86; *Samyutta Nikaya* I, 92; *Jataka* 408, for which see Appendix A.

5. *Uttaradhyayana Sutra* XVIII, 46-47.

करकण्डू कलिगेषु पंचालेषु य दुम्भुहो । नमी राया विदेहेषु गन्धारेषु य नगई ॥
ए नरिन्दवसभा निवृत्तन्ता जिणसाणे । पुत्ते रजे ठवेऊणं सामणे पज्जुवदिद्या ॥

shipful beings who attained perfection in conduct without being instructed by anybody else.¹ But neither their number is specified nor their names given and we do not find much literature on them. At one place, however, they are attributed with the compilation of a part of the Jaina canon.²

Comparing our story with the Buddhist Jātaka, we find the hero in the latter work named Karanda and his parents and his capital are given the same names as in our work. The father is named Dabivāhana and the Sanskrit translators of our story have translated Dhūlivāhana of our work by Dadhivāhana. The hero is said to have ultimately resigned the kingdom and become a saint. The comparison ends here and there is nothing that is common in the details of the narrative of the two stories. The story given by Devendra in Prakrit agrees better with our story and the first part of it up to the coronation of the hero on his paternal throne of Campā is more or less similarly described in both. The southern campaign of Karakanda is, however, entirely wanting in Devendra's account. Besides a few differences in detail in the two narratives,³ there is one remarkable improvement in Devendra's version. The manner of Dhūlivāhana's escape from the runaway elephant, leaving his wife to her fate, strikes one as very unchivalrous in the present work, but Devendra's account is free from the fault. Had this version been known to our author he would certainly have adopted it.

If Karakanda is to be regarded as a historical person, and, as we shall see, he ought to be so recognized, the only period to which he can be assigned is prior to the 5th century B. C. The Jains say that he flourished between the period of lord Pārśvanāth and of Mahāvira, and the Bauddhas put him prior to the advent of Buddha. In as much as he is recognized as a saint by the Bauddhas as well as the

1. In the Pratishthapatha of Jayasena, for example, the Pratyekabuddhas are thus invoked—

अन्योपदेशविरहेऽपि सुसंयमस्य चारित्रकोटिविधयः स्वयमुद्भवन्ति ।
प्रत्येकबुद्धमतयः खलु ते प्रशस्यास्तेषां मनाक् स्मरणतो मम पापनाशः ॥ ६७२ ॥
ओं ह्रीं प्रत्येकबुद्धस्व-ऋदिप्राप्तेभ्योऽर्घम् ।

2. In one manuscript of Sukumalacarita in Sanskrit, deposited in a Bhandar at Jaipur, I found the following verse—

अंगपूर्वप्रकीर्णानि रचितानि गणाधिपैः
प्रत्येकबुद्धयोगिन्द्रैः भुतकवलिभिर्मुदा ॥ २५ ॥

3. See introduction in Hindi, page 13-14.

Svetāmbara and Digambara Jains, he has to be assigned to a period sufficiently removed from the origin of Buddhism as well as the sectarian split amongst the Jains.

The old literature which I have been able to find out on Karakaṇḍa is as follows:—

BUDDHIST

1. The story of Karakaṇḍa forming part of the Kumbhakāra Jātaka (Jātaka No. 408).¹

SVETĀMBARA

2. Uttarādhyayana Sūtra XVIII, 46, mentions Karakaṇḍa as the king of Kalinga who, like Durmukha of Pañcāla, Nami of Videha and Naggai of Gandhāra, renounced his kingdom in favour of his son and became a sage.²

3. Śāntisūri, in his commentary called Sishyabhitā on the Uttarādhyayana Sūtra, gives the story of Karakaṇḍa, like Devendra. He is said to have died in Samvat 1096 = 1040 A. D.³

4. Devendra in his commentary called Sukhabodhā on the Uttarādhyayana Sūtra gives the story of Karakaṇḍa. This work, according to the praśasti, was completed at Anhila-pātana in Samvat 1129 = 1073 A. D.⁴

5. A pupil of Cāritravijaya wrote Pratyeka-buddha-caritra in Sanskrit verse. This work does not seem to be very old.⁵

6. Subhāṣilagani, in his Kathākosha, gives the story of Karakaṇḍa.⁶

7. Samayasundara Upādhyāya wrote Karakaṇḍa-chaupai in Hindi verse about the beginning of the 17th century.⁷

1. Appendix A

2. Dr. Charpentier's edition, Upsala, 1922.

3. Pattavali-samuccaya, Viramgaon, Gujrat, 1933 p. 54, 153.

4. Charpentier's Introduction to Uttarādhyayana, p. 56; Appendix B.

5. Printed, Jāmnagar, 1920.

6. Translated by Tawney.

7. Misra-bandhu-vinoda part I p. 378.

DIGAMBARA

8. Sricandra, in his Kathākosha written in Apabhramśa, has included the story of Karakaṇḍa. He wrote about the time of Mūlarāja of Anhilavāḍ of either the 10th or the 12th century.¹ The story is in substantial agreement with our version.

9. Subhacandra, helped by Sakalabhūṣaṇa, wrote Karakaṇḍucaritra in Sanskrit verse in Samvat 1611 = 1555 A. D. This work is a translation of Kanakā-mara's work which it follows quite closely not omitting even the intervening stories. The author has, however, nowhere recognized the debt. I have used a manuscript of this work in writing the notes.²

10. Raidhu is said to have written Karakaṇḍucarita in Prakrit.³ Probably this work was also written in Apabhramśa as most of the known works of Raidhu are in Apabhramśa. He flourished in the 15th century.⁴

11. Jinendrabhūṣaṇa Bhaṭṭaraka is said to have written Karakaṇḍucarita in Prakrit about 1676 A. D.⁵

12. Sridatta Pandit is attributed with the authorship of a Karakaṇḍucarita.³

13. Rāmacandra Mumukshu wrote a collection of stories in Sanskrit called Puṇyāśrava kathā-kosha in which he has included the story of Karakaṇḍu. One of the Mss. of this work is dated in Samvat 1558 = 1501 A. D.⁵

14. Nemidatta wrote Ārādhana-kathā-kosha in Sanskrit verse in which he has included the Karakaṇḍa story.⁶

15. Karakaṇḍu-svāmi-ki-kathā in Hindi verse based on the Ārādhana-kathā kosha of Nemidatta.⁷

16. The present work of Kanakāmara.

1. Allahabad University Journal Vol. I p. 170.
2. The MS. belongs to the Balatkara gana Bhandar, Karanja.
3. दिगम्बर जैन ग्रंथकर्ता और उनके ग्रंथ by Nathuram Premi.
4. दशलाक्षणिक जयमाल, Intro., Bombay 1923.
5. Hindi translation by Nathuram Premi, Bombay 1907.
6. Text and Hindi translation, Bombay 1915.
7. Devaband 1910.

AUTHORSHIP, TIME AND PLACE OF COMPOSITION OF THE WORK.

In the colophon at the end of each of the nine sandhis of the work we are told that the Karakaṇḍa-Mahārāja-carita was the composition of Muni Kaṇayāmara (Sk. Kanakāmara). The name also occurs in the ending verse of each Sandhi where, however, it also gives a sense suitable to the context. From these mentions we know that the author's name was Kanakāmara and that he was a Muni i. e. an ascetic. A few more particulars about the author are obtained from the second introductory stanza of the work and the last two stanzas which form the author's praśasti. Here we are told that the author Kanakāmara was born in a Brāhmana family of the Candā-rishi-gotra. This gotra may be identical with the *Candrakula* which is said to have been a division of the Vairi Sākhā sprung from the *Kotika gana*. Sāntisuri the author of a commentary on Uttarādhyayana (11th century), and Devendra's teacher Amaradeva (12th century) belonged to different subdivisions of this kula.¹ It is, However, noteworthy that these authors were Svetāmbara while Kanakāmara was avowedly a Digambara monk. In the introductory stanza as well as the praśasti, the author mentions the name of his teacher as the learned Mangaladeva (Budha Mangaladeva or Pandit Mangaladeva) who may be identical with the author of Dharma-ratnākara a compilatory work on Jain religion and philosophy.²

Our work does not mention the time of its composition, nor have I been able to discover any mention of the author in other works. Thus we are thrown upon the internal evidence of the work to determine its date. Of the four old manuscripts used for preparing the text of this edition, the two from Jaipur are dated in Vikrama samvat 1558 and 1597 respectively. Therefore V. S. 1558 i. e. A. D. 1502 is the *terminus aul quem* for the date of the work. For fixing the upper limit we have the mention of Siddhasena, Samantabhadra, Akalamkadeva, Jayadeva, Svayambhu and Puspadanta at the beginning of the work.³ The first of these is the celebrated

1. Charpentier: Uttarādhyayana sutra, introduction p. 54 & 57.

2. I saw a ms. of this work in the Balatkara gana temple at Karanja. It consists of 151 leaves and was copied in samvat 1667. At the end of the work the author says—

कृतं मेधेदं सकलादिशास्त्रे रत्नाकराख्यं बुधमंगलेन ।

नीत्वा रदस्यं च समस्तशास्त्रात् नन्दत्वहो वै विरक्तालमूर्धन्या ॥ ?

The time of the composition of the work is unknown. (See Catalogue of C. P. & Berar Mss., and दिगम्बर जैन ग्रंथकर्ता और उनके ग्रंथ by Pt. Nathuram.)

3. I, 2, 8-9.

author of the Nyāyavatāra and other works. There has been a large amount of controversy about his date which fluctuates between the first century B. C. and the 7th century A. D.¹ Five works of Samantabhadra have so far come to light. His date has also been a subject of controversy and he has been assigned to various dates between the 2nd and the 7th cent. A. D. What we are absolutely certain of, is that he lived prior to 705 A. D. when the Harivamśa purāṇa of Jinasena which mentions him, was completed.² Akalamkadeva is the author of many works. His date is also uncertain though some inscriptional and literary records connect him with the court of Sāhasatunga who is generally identified with the Rashtrakūṭa king Krishna I, and therefore he is assigned to the middle of the 7th century A. D.³ No work of Jayadeva has so far come to my knowledge but he is mentioned by a later day author Mallibhushaṇa in his Nāgākumāracarita, as the first of those who wrote a life of Nāgākumāra.⁴ Svayambhu is known to be the author of two large Apabhramsa works. He flourished between the 7th and the 10th century A. D.⁴ Pushpadanta has now become well known by his three Apabhramsa works two of which, Jasaharacarita and Nāyakumāracarita have already been published. His Mahāpurāṇa is proved to have been completed in A. D. 965.

Thus, of the six authors mentioned by Kanakāmara the latest to have lived is Pushpadanta. In fact, the author seems to have mentioned them in their chronological order. Therefore A. D. 965 proves to be the *terminus a quo* for the date of our author.

In the author's praśasti mentioned above, there is some information of historical value which may ultimately help to determine precisely the date of our author. Here the author says that he produced the work at Asaiya town, out of regard for the minister to whom king Vijavāla was attached, who was a veritable mirror to the face of king Vijavāla, who attracted the mind of king Bhuvāla and who amused the heart of king Kaṇṇa. Thus, the kings mentioned seem to be named Vijayapāla, Bhūpāla and Kaṇṇa who lived within the life time of a single minister and who actually ruled at Asaiya or had it included in their kingdom.

After a long search, I feel inclined to identify these kings with those mentioned in a few obscure inscriptions which have not yet been assigned their

1. Dr. P. L. Vaidya: Nyayavatara, Bombay, 1928, Introduction.

2. Catalogue of C. P. & Berar Mss, introduction.

3. H. L. Jain: Nayakumaracarita, introduction p. XXI.

4. H. L. Jain: Apabhramsa literature, Allahabad University Journal V. I, p. 169.

proper place in the royal dynastic lists. The first of these inscriptions is the Damoh Stone Inscription which was discovered in the Hatta Tahsil of Damoh in C. P., and is now deposited in the Nagpur Museum.¹ It is written in Apabhramsa with a free translation in Sanskrit. It recites that one Vijayapāla Kshatriya was born in the Viśvāmitra Gotra. He conquered a hero named Kai. His son was Bhuvanapāla who defeated the Kalacuris, the Gujars and the Deccan kings.² Rai Bahadur Hiralal thinks that this inscription probably belongs to the 12th century and that the persons named in the record were, perhaps, commanders of armies and possibly, related to the Guhila princes of Mevād in which dynasty there was one Vijayasimha who married Śyāmala-devī daughter of Udayāditya of Mālwa by whom he had a daughter Alhanadevi who married Gayākarna of Dāhala.³ The second record is a fragmentary inscription found at Kalinjar which speaks of a king named Bhūmipāla the son of Vijayapāla, and goes on to say, after a lacuna, that the son had made himself the ornament of the southern direction and had vanquished the ocean-like Karna.⁴ Bhūmipāla is found mentioned in a third fragmentary inscription found at Tewar.⁵ All the three inscriptions, on palaeographic grounds, are assigned to

1. Rai Bahadur Hiralal: Inscriptions in C. P. & Berar. Nagpur 1932 p. 55.

2. The following lines of the inscription are taken from the Nagari-Pracarini-Patuka Vol. VI, p. 5, compared with a hand rubbing copy of the inscription kindly furnished by R. B. Hiralal.

विसामित्त गोत उत्तमचरित विमल पवितो गाण ।
 अरघड घडणो संसजिय दूवडू भूवाण ॥
 दूवडू पटि परिठिअउ खत्तिय विजयपाल ।
 जेणे काइउ रणि विजिणिउ तह सुअ भुवणपाल ॥
 कलचुरि गुजर ससहरह दक्खिण चइ सुख अंड ॥
 चहुरा अहरण विजिण हारिसराअ भुजदंड ॥

3. Inscriptions in C. P. & Berar, p. 55.

4. Nilakantha Inscription No. II, JASB Vol. XVII. I am obliged to Prof. V. V. Mirashi for kindly drawing my attention to this inscription as well as the one next mentioned. It contains the following lines:—

अजनि विजयपालस्तत्पुत्रो भूमिपालः शिततरकरवालध्वस्तराज्यमालः ।
सूनुः कुम्भोद्भवामो नभितावनीवृत्
 यो दक्षिणाशभरणीकृतात्मा कर्णार्णवं तूर्णमपाचकार ॥

5. Indian Antiquary Vol. XX p. 85. The following broken lines have been read—

4 महासमुद्रात्सार्धं श्रियां समभवद् भुवि भूमिपालः
 7त्रिपुरीयचतुःपथे ।
 8निवासं श्री सिंहपुर्याम् ॥

the 12th century A. D. My idea is that the Vijayapāla of the Damoh inscription is identical with the Vijayapāla of the Nilakantha inscription of Kalinjar and that the Bhuvanapāla of the first inscription is identical with the Bhūmipāla of the other two inscriptions, and further that the Vijayapāla and Bhuvanapāla or Bhūmipāla of these inscriptions are identical with kings Vijavāla and Bhūvāla mentioned by Kanakāmara.

It is not quite easy to fit in these kings in any of the known dynastic lists, but the locality of the inscriptions as well as their contents tempt one to look for their identification amongst the rulers of Bundelkhand of the 11th or 12th century. In the Candela dynasty of Kalinjar we find mention of a king named Vijayapāla who succeeded Vidyādhara, a contemporary of king Bhojadeva of Malwa. One of the sons of this Vijayapāla proved very illustrious. He scored a victory over the mighty Karnaḍadeva Kalacuri and annexed his southern dominions.¹ This event was commemorated by the production of a drama Prabodhacandrodaya in Sanskrit. Can we not take this son of Vijayapāla as identical with our Bhuvanapāla, Bhūmipāla or Bhūvāla who in one inscription is said to have defeated the Kalacuris and in another king Karna? The only difficulty is that in the Prabodhacandrodaya as well as in a few inscriptions this king's name has been mentioned as Kīrtivarma. But this may have been his other name, probably assumed after his victory over Karna. Prior to this victory, Karna had raided the Candela kingdom. It was, probably, during this period of Karna's ascendancy that Kanakāmara wrote his Karakaṇḍacarita and mentioned his patron minister as the delighter of the heart of Karna narinda.

If these identifications are accepted, there is no difficulty in fixing the time of the composition of the work. From several inscriptions it is known that Karna must have ruled from about 1043 to 1068 and Kirtivarma alias Bhuvanapāla, Bhūmipāla or Bhūvāla from about 1063 to 1098 A. D. Our work, therefore, may have been composed about 1065 A. D. Āsāya where the work was produced must have existed some where in Bundelkhand.

A brief account of some of my inconclusive attempts at the identification of the kings mentioned by Kanakāmara and the place where he wrote, may, now, be given here for the benefit of those who might make a further attempt in the field. At the very outset of my inquiry I came across the following note in the Archaeological Survey Report for 1872-73 by Alexander Cunningham, p. 183, on Āsāpuri:

"Twelve miles to the south-west of Baijanāth (in the Punjab) there is a lofty hill crowned with a temple dedicated to Āsāpuri Devi. It was built, according

to an inscription, by Vijayarāma the eldest son of Rājā Candrabhāna." So far it was very encouraging, for Āsāpuri might be our Āsāiya and Vijayarāma may be the same as Vijayapāla. But the note went on to mention yet another two inscriptions of the same king dated in samvat 1744 and 1721 which showed that this Vijayarāma could never be the Same as our Vijayapāla, who, as we have seen, must have lived prior to Samvat 1558. In the same work, however, I found another reference which definitely connected the locality with Jainism. We are told that in the temple of Baijnath there is placed, in one corner, a stone with a Jaina inscription. This I found published in *Epigraphia Indica* Vol. I page 118. The first part of it runs thus:

ओं संवत् १२९६ वर्षे काल्युण वदि ५ रवौ कीरग्रामे ब्रह्मक्षत्रगोत्रोत्पन्न व्यय० मानुपुत्राभ्यां व्य०
दोल्हण आल्हणाभ्यां स्वकारित श्री महावीरदेवचैत्ये श्री महावीरजिनमूलनिबं आत्मश्रेयार्थ कारितं

This means that in samvat 1296=1240 A. D. two merchants Dolhana and Alhana, sons of merchant Mānu of Brahma-kshatra Gotra built a temple at Kiragrāma and installed therein the image of Mahāvira. Kiragrāma is in the Kangra district of the Punjab where the Baijnath temple exists. The names of the two merchants mentioned here are similar to those of the three sons of the minister who patronised our poet. But such names are frequent amongst the Rajputs. This was all and nothing further could be discovered about the locality.

The names of the kings, and more particularly, those of the minister's sons, suggested to me Rajputana as a possibly hopeful field. Looking into the 'Annals and antiquities of Rajputāna' by James Tod¹ I found mention of Āsi a fortress which was assigned to Anurāj by his father Bisaldeo who reigned about A. D, 1064 as the ruler of Bundi State. It was, most probably, this very Āsi which was mentioned by Alberuni when he says "Marching from Kanoj towards the South-west, you come to Āsi eighteen parsakhas from Kanoj."² Āsi, I thought, may do for Āsāiya. The son of Anuraj was Ishatpal which showed that the kings of this dynasty did bear names ending in Pāla, and in the Cauhan genealogy we find two names Kan Rae and Vijayaraj which resemble our Kanna and Vijavāla. The latter i. e. Vijayaraj is said to have been the adopted successor to Prithiraj³ and they appear to have lived about 1100 or 1200 A. D. But, firstly, there is no direct connection between Kan Rae and Vijayaraj as would be necessary if they were to be accepted as

1. Oxford 1920, p. 1461.

2. Each parsakha being equal to four miles or one kuroh (kroska). Alberuni's India .vol. I Trubner's Cr. S. p. 202.

3. It is also said by James Tod that his name was on the pillar at Delhi. (?)

those mentioned by our author. Secondly, they are separated from each other by nearly two generations. Thirdly, they were junior members of the family and are not shown to have reigned any where; and, lastly, the list is compiled from the accounts of bards without much corroborative evidence. Therefore they are mere names to us and no emphasis could be laid upon their identity.

Passing on to other Rajput dynasties I found the mention of Vijayachandra in the Gaharwal dynasty of Kannoj. Two copper plates of his dated A. D. 1168 and 1169 respectively, and two stone inscriptions both of A. D. 1169 have come to light.¹ Probably this same king is mentioned as Vijayapāla in Prithvirāja-raso.²

In the Solanki dynasty of Gujrat there was one Karna who ruled from A. D. 1064 to 1094. He was the son of Bhima. He had three ministers Munjal, Sautu, and Udaya, the last two of whom built Jain temples. Udaya had five sons Āhaḍa, Chāhaḍa, Bāhaḍa, Ambaḍa and Solla. Karna's son was Siddharaj Jayasimha.³

Amongst the Ranas of Chittor is mentioned one Karansimha who was the son of Samarsi, whom he succeeded in A. D. 1193. His son was Mahup.⁴

In the same dynasty, a little earlier, we find mention of Vijayasimha the son and successor of Vairisimha. One of his inscriptions is dated in A. D. 1116.⁵ His daughter Alhanadevi was married to Gayākarna of the Kalacuri dynasty of Cedi for whom we have epigraphical records of A. D. 1122 and 1151. Kings that succeeded Vijayasimha in order, were Arisimha, Chodasimha and Vikramasimha; but nothing, in particular, is known about them. The last was succeeded by Rana-simha who is also called Karnsimha, Karanasimha or Karna.⁶

These mentions, by themselves, do not justify any identification with any of the kings mentioned by Kanakāmara because any identification must not only suit the time of our author but must also explain the mention of the town and of the other two princes. A variant reading in place of 'गिवभूवालहो' is found in Ms. J. which reads it as 'गिय भूवालहो'. If we accept this reading then भूवाल no longer remains a

1. Ep. Ind. IV. P. 118; Ind. Ant. XV. p. 7. Arch. Sur. XI P. 125, and J A O S VI P. 548.

2. भारत के प्राचीन राजवंश Vol III, P. 107.

3. Bom. Gaz. Vol. I. History of Gujrat.

4. Tod: Annals of Rajputana p. 303-4.

5. Raj. Mus. Re. 1913-16 p. 3.

6. Hist. of Rajputana by G. H. Ojha Ajmer 1927 P. 444-445.

proper name and there remain only two names Vijavāla and Kanna to be identified and the town Āsāya. It was on this basis that I once felt inclined to identify our Vijavāla with Vijayasimha of Udaipur and Kanna with his son-in-law Gayakarna who might have been staying with his father-in-law and felt friendly with the former's minister at the time when Kanakāmara wrote his work at Āsi which though far away from Udaipur and even Chittor, is on the borders of the state.

This, however, did not seem very satisfactory as it had obvious weak points. So, in order to strengthen the identifications further or to discover a more satisfactory solution, I turned to the history of the Kalacuris of whom Gayākarnadeva was already thought as probably identical with our Kanna. Their genealogy showed two other kings who could be thought of as equivalent to our Karna. These were Karnadeva son of Gangeyadeva, who conquered many neighbouring kings and for whom we have an epigraphical record of 1042 A. D.¹ and his son Yaśāhkarnadeva of whom one copper plate is dated A. D. 1122. His son was Gayakarnadeva of whom we have already spoken. We also find in this genealogy one Vijayasimbadeva of whom two copper plates are dated A. D. 1180 and 1196.²

Besides these, we have an account of a Kalacuri prince called Vijjala or Vijjana who was at first the minister of war³ under Tailapa II of the Cālukya dynasty from whom he usurped the throne of Kalyana and extended his dominions further. The earliest epigraphical record for him is of A. D. 1157 and the latest of A. D. 1165. One of the titles used by him was 'Kalinjarapura-varādhiśvara' or lord of the best city of Kalinjar. From the account given of him in Bāsava purāna, a Lingāyat work and Vijjalarājacarita, a Jain work, he appears to have been a great patron of Jainism and to have been assassinated in A. D. 1167, as a result of a Lingayat confederacy led by Basava.³ Thus, in the Kalacuri dynasty there have been kings who could be thought of as identical with Vijavāla and Kanna of Kanakāmara.

The place where the work was composed at once reminds a student of modern history of the battlefield where Sir Arthur Wellesley defeated the Marathas in 1803. It is Assaye now a small village in the Bhokardan Taluka of the Aurangabad district of the Hyderabad State. No previous history of the place is known, but it was certainly included in the kingdom of the Rastrakutas. Could it,

1. Ep. Ind. Vol. 11 p. 305.

2. J. B. A. S. VIII p. 481. J A XVII p. 338;

¶ दण्डनायक

3. Early History of the Deccan, Sec. XII and XIII.

then, be that the Kaṇṇa narinda of Kanakāmāra was the Rashtrakuta king Krishna III who has been mentioned by Pushpadanta as Kaṇṇa¹ ? If it be so, then Vijayapāla and Bhuvanapāla may have been his deputies ruling at Assaye. Krishna III is known to have conquered the Cera, Cola, Pandya and Simhala,² and Kanakāmāra may have been led to attribute these conquests to his hero by this example of his time. In that case he would be a contemporary of Pushpadanta whom he has mentioned. This Assaye is not very far away from the Terapura caves which the author must have visited and which probably inspired him to write this work while returning from there and staying at Assaye.

Another possible conjecture identifies the Āsaiya with Āsiragarh in Khandesh which was named after Āśādevi enshrined there. A small village near the fortress is still called Āsi. In our text there is a marginal note Āsāpuri on the word Āsaiya. Before the building of the existing fortress, the place may have been called Āsāpuri. It is wellknown to have been a seat of government during the pre-Muhammadan period.

TERĀPURA AND ITS CAVE-TEMPLES

Chapters IV and V of Karakaṇḍacariu are taken up by the description and previous history of Terāpura and a cave-temple in its vicinity. The Terāpura mentioned in the work is identifiable with Tera a village in the Osmanabad district of Hyderabad State, situated in 18-19 N and 76-9 E on the Tirna river, twelve miles north-east of Osmanabad. It was known to the ancients as Tagara which name had baffled the attempts of scholars at identification for more than a century. Sir R. G. Bhandarkar, writing about it in his Early History of the Deccan, said "Tagara is placed by the author of the Periplus at a distance of ten days journey to the east of Paithan. It is mentioned in a copper-plate grant of the first half of the seventh century and the princes of the Silāhāra dynasty call themselves sovereigns of Tagara, the best of towns, in all their grants. Some have identified it with

1. Nayakumaracariu, Introduction.

2. The colophon of Yasastilaka of Somadeva runs as follows:—

‘ शकनृपकालातीतसंवत्सरशतेष्वष्टस्वेकाशतित्यधिकेषु गतेषु अंकतः ८८१ सिद्धार्थसंवत्सरान्तर्गतचैत्रमास-
मदनत्रयोदश्यां पाण्ड्य-सिंहल-चोल-चेरमप्रभृतीन्महीपतीन्प्रसाध्य मेलपाटीप्रवर्धमानराज्यप्रभावे श्री कृष्णराज-
देवे सति.....’

Devagiri and others with Junnar, but in both cases its bearing from Paithan as given by the Greek geographers has not been taken into account. I have elsewhere discussed the question and have proposed Dharur in the Nizam's territory as the site of the ancient city".¹ It was only in 1901 that Dr. Fleet was finally able to show that the ancient and famous Tagara exists to this day known by the natural modern form of its former name as Tera in the Nizam's dominions.² The town is so ancient that it was 'possibly known in the Buddha's time. A teacher of olden times named Tagara-sikhin is several times mentioned. Sikhin is otherwise known as a name and the distinctive epithet Tagara may possibly be local and mean 'of Tagara' the modern Tera'.³

According to Kanakāmara, Karakaṇḍa was encamping to the south of Terāpura. The king of the place known as Siva visited him and told him about the existence of a large cave containing a Jina image at the foot of a hill in deep forest. Karakaṇḍa visited the cave and worshipped the Jina. He renewed the temple (or built a fresh cave), installed in it another image of Pārśvanātha which he discovered on the top of the mountain, buried in an ant hill, and built two more caves on the upper side of the existing cave. He also discovered a fountain of water in the old cave. Now, I give below a summary of the description of the existing caves of Dhārāśiva as noticed by Burgess—⁴

Dhārāśiva is about twelve miles north of Tuljāpura and twenty-four west by south from Bārsi standing just above the brow of the Bālāghāt which forms the watershed between the Sina on the west and the Ternā, a large feeder of the Manjirā, on the East. It is the chief town of a Talukā or district of the same name, and, like Tuljāpura, is fully 2000 feet above the sea-level.

About two miles north-east from the town, in a ravine facing the west, is a group of caves known as the Dābar Lenā or Torlā Lenā. Four of them are in the north side of the ravine and three on the opposite side facing the north-east. The former are Jaina excavations but some of the latter are probably Vaishnava. They are cut in a soft conglomerate rock, of very unequal texture, containing much haematite, and which is easily abraded. By the decay of the rock they are much dilapidated.

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1. Early History of the Deccan, 1927, page 59.
 2. The misspelt Thair, Ther, Tair, etc. of maps. Imp. Gaztr. Vol. II, 1908, page 82; J. R. A. S. 1901, page 537 ff.
 3. Rhys Davids: Buddhist India, page 31.
 4. Arch. Survey of Western India, Vol. III.

In front of the principal cave on the north side has been erected a Saiva temple surrounded by a small court enclosed by a high wall with a Dharmaśālā on one side and a platform on the other. A few yards to its west, on a lower level, is the cave No. 1 which is only subsidiary to the principal cave No. 2. Its front verandah measures 26 feet by 7 feet with two pillars each about 2 feet 10 inches square. It has three doors leading into as many separate apartments which were never finished and hence present an irregular size. The central room was intended for a shrine but the dividing walls have given way.

To the east of the principal cave is cave No. 3. It is better preserved but has been long occupied and divided by stone and mud walls. The hall of it is about 59 ft. square and 11 ft. 3 inches high, the room being supported by twenty columns leaving an open area of 35 ft. square in the centre. Two of the columns in each side are round, standing on thin square plinths, the other columns being square and all have capitals and a neat collar of carving, a foot deep, round the head of the shaft. The shafts taper from about 2 ft. 10 inches to 2 ft. 7½ inches square. The six octagonal columns in the verandah have a beautiful frieze over them which has mostly fallen. At the east end is an apartment 19 ft. by 8½ ft. and another inside the verandah about 13 ft. square with a large rough mass left in the middle about 5 ft. by 5½ ft. as if intended to be fastened into an image. The verandah measures 60 ft. by 8 ft. 8 inches and five doors enter from it into the hall. In each of the sidewalls are five cells and four in the back, besides the shrine 19 ft. by 8 ft. containing an image somewhat similar to the one in the principal cave. In the cell to the west of the shrine also there is a figure of a Jina seated on a high seat with figures behind similar to those in the principal cave, only, instead of the snake hoods there is a plain *nimbus*.

Cave No. 4 is close to the east side of this and consists of a hall 28 ft. by 26 to 27 ft. with four round columns supporting the roof, surmounted by a sort of architrave 13¾ inches deep. But the shafts of the columns have all disappeared. It seems never to have had a verandah, properly so called, but only a projecting drip over the front wall which is pierced for one large central and two smaller side doors. There is one cell at each side of the hall, near the front, one of them unfinished, and there were two more in the back wall, but the partition between the east one and the shrine has been broken through. The shrine is about 9 ft. 6 inches by 12 ft. and contained a Jina similar to those in other caves but very much disfigured by the crumbling away of the rock and the soot of ages as it has long been used as a dwelling. The central door is surrounded by the plain fascias, a roll moulding and a border of leaves. Over the main door is a shallow arched recess.

The principal cave, i. e. cave No. 2, is the largest of the group. Unfortunately, the rock has split down from above and the whole front, with the exception of a small fragment, had fallen down. It has, however, been recently repaired. The verandah, 78 ft. by 10 ft. 4 inches, in all probability, had six or eight pillars with massive bracket capitals supporting its front. Five doors through the back wall lead into the great hall of the cave. The court in front of the verandah is now quite filled up, but its entrance is still visible its pediment being carved with a sitting figure of a Jina with a nimbus behind the head and Nāga figures on either side and other indistinct figures.

In the west end of the verandah has been a door into a small adjoining excavation containing a cistern, and in front of it a boiler-shaped cistern has been built which can be filled by pouring the water into a channel that passes through the wall from the apartment where the cistern is. In the room of the cistern there are three loose blocks of very hard stone, sculptured with figures of nude Jinas. One of them is on a slab and represents Pārśvanātha with the snake behind him and its seven hoods spread out over his head. Another is a square block, apparently, part of a pillar, on each side of which a standing nude Jina is represented with a triple *chhatra* or umbrellas, over their heads. A third is a slab with a Jina seated cross-legged under a *chhatra* and having a worshipper at each knee, and four small figures below, some apparently worshipping and others engaged, perhaps, discoursing music. The chamber, in which these figures are, measures about 17 ft. by 12 ft. with two square pillars in front and two openings in the floor into the cistern, which probably extends far back under the rock.

The great Sālā or hall of the cave is not quite square, being wider at the back than in front, the former width being 85 feet, the latter only 79 feet, while the depth is about 80 feet. In this area are thirtytwo pillars, arranged in two concentric squares; the inner square has twelve pillars, and encloses an area 23 ft. 9 inch. square, and 10 ft. 2 inch. high; the outer, about 9½ ft. from the walls, has twenty pillars and encloses an area about 55 ft. deep by 58 wide, leaving an aisle round the central square about 13 ft. wide in front and back while along the sides it is 14 ft. wide. The roofs of the aisles on each side of this outer square vary in height, with a tendency to increase towards the back, the back aisle being 12 ft. 6 inch. high and the one in front of it 11 ft. 7 inch. at the back, and slightly less in front, while the aisles are about 10 ft. 4 inch. in height.

In each sidewall are eight cells, each about 9 ft. square and in the back are six, three on each side of the shrine which occupies the centre. The cells are all



३. तेरापुर की प्रधान गुफा का बाहरसे दृश्य.
A view from outside of cave No. 2, the principal cave of the group. The cross mark indicates the entrance to the water cistern attached to this great cave.
(Page 44, intro.)

plain, and exactly of the character of those usually found in Bauddha caves. In the floor of one cell, in the north-west corner, is a small hole which is constantly filled with water, and may possibly have some connection with the cistern; in one of the cells in the back is an image now worshipped as Hari Narayana, but this has, probably, been imported into its present position; and in a recess in the next cell to the left of the shrine, is a black statue of a nude Jina, 6 ft. 1 inch high with a triple *chhatra* over his head. The recess and figure have all been carefully done up with plaster some ten or twelve years ago and without breaking this coating it was impossible to say whether the image had been carved *in situ* or not. There seems no reason, however, to doubt that it belonged originally to the cave.

The shrine is 19 ft. 3 inches wide by fully 15 ft. deep and 13 ft. high, the threshold being raised by two steps considerably above the level of the floor of the cave. It is occupied by a large, black image, seated on a *simhāsana* or lion-throne 4 ft. high and 6 ft. 10 inch. wide with a passage or *pradakshinā* 5 ft. wide quite round it. This image has also been carefully repaired with plaster and represents Pārśvanātha, the 23rd Tirthamkara, seated crosslegged in the ascetic attitude or *Dhyāna* Mudrā with his hands in his lap, the palms being turned up. The ends of the seat are represented as supported by lions, one of them, however, much damaged. In front are two deer one on each side of an object now quite obliterated, but which from other examples, I have no doubt, was a wheel much like those on the fronts of the thrones in the Bauddha caves at Ajanta and Ellora and on the large Pārśvanātha image of the 13th century at the latter place. Behind the image are represented the ends of a pillow against which he rests; from behind it issue the heads of *sārdūlas* (mythological animals allied to the lion, but usually with a head somewhat resembling a goat's), and behind them again two *chavari*-bearers with high, jewelled headdresses and necklaces over the heads of whom are fat Vidyādhara, flying in the air, each of which holds one end of a garland which is supposed to hang behind the head of the Jina. The great snake, with its seven hoods, shades his head, forming a sort of aureole round it, while on each snake-head is a small crown. These figures are all covered over with plaster and painted in a variety of colours. The image itself is perfectly black, and, in the darkness, looks grim enough. It measures 6 ft. from knee to knee, 4 ft. 2½ inch. across the shoulders, 3 ft. 6 inch. from the palm of the hand to the chin, the face is 2 ft. 5½ inch. from ear to ear over the eyes, and 1 ft. 5 inch. in length upto the hair which is in curled folds with a top-knot, and the ears are 7 inches in length.

The description of the temple hall with its double row of pillars and twenty two cells besides the central shrine and other chambers affords enough justification for

its being called a temple of a thousand pillars by our poet, while the description of the chief image agrees in substance with that which we find in our work of the image discovered by Karakaṇḍa and imported into the temple (iv, 9). The chamber connected with the cistern and having two holes in the floor is probably the old shrine where Karakaṇḍa discovered the fountain of water. As said above, there is yet another cell where we have a hole in the floor constantly filled with water. On comparing the old and the new description of the cave closely, one can not help feeling that in Kanakāmara's narrative has been preserved, for about a thousand years, a substantially correct account of this monument of great antiquity and interest.

The name Dhārāśiva is probably derived from the fact that there was a spring of water (Dhārā) and that one ancient king of the place was named ' Siva '. In the sanskrit version of the story by Subhachandra we are told that the persons who called upon Karakaṇḍa when the latter encamped near Terapura, were two forest guards named Dhārā and śiva. §

WHO EXCAVATED THE FIRST CAVE ?

We have seen above that according to Kanakāmara Karakaṇḍa built two new caves and either renewed the first cave or built yet another cave before causing the fountain to be opened. The question naturally arises ' Who excavated the first cave ? '. This question occurred to Karakaṇḍa himself as it does to us, and he got some one to tell him the story of its origin. † A Vidyādhara told Karakaṇḍa that two Vidyādhara brothers Nila and Mahānila, originally ruling in Southern Vedyardha (Veyaddha or Vijayaddha) came and settled down at Terāpura, became converted to Jainism and excavated the cave.

While investigating whether any historical basis could be found for this origin of the cave, I came upon the following statement about the Silāhāra princes in the Early History of the Deccan by Sir R. G. Bhandarkar. ¶

"The Silāhāra princes trace their origin to Jimūtavāhana the son of Jimūtaketu who was the king of a certain class of demigods called Vidyādharas, and who saved the life of a serpent named Sankhacūda by offering himself as a victim to Garuda in his place. One of the titles borne by the princes of all the three families was Tagara-

§ धारा-शिवाभिधानौ द्वौ मिहौ मीतिप्रदौ भुवः ।

एतद्वननिर्यंतरावासाते द्वारि दूरतः ॥ ७, २६ ॥

† Chapter V.

¶ Poona, 1927, p. 119.

puravañādhisvara or lords of Tagara, the best of cities, which fact has a historical significance. It shows that the Silāhāras belonged to a family that once possessed supreme sovereignty and reigned at Tagara. In one Silāhāra grant it is expressly stated that the race known by the name of Silāhāra was that of the kings who were masters of Tagara " (शिलाहाराख्यवंशोऽयं तमरेश्वरभूताम्), As mentioned in a former section, Tagara was a famous town in the early centuries of the Christian era, and retained its importance till a very late period, but, unfortunately, the town has not yet been identified, nor have we found any trace of the Silāhāra kingdom with Tagara as its capital. Perhaps it existed between the close of the Āndhrabhṛtya period and the foundation of the Cālukya power."

From this account, two facts emerge very prominently; firstly, that the Silāhāra princes, according to their own statement, were the descendants of a Vidyādhara, and secondly, that they once had their capital at Tagara which, as already shown, is the same as our Terapura. I, therefore, conclude that the first Jaina cave at Tera was excavated by one of the early Silāhāra princes who also installed the image of Pārśvanātha. Kanakāmara has also incidentally given to us the origin of the Silāhāras which substantially corroborates and amplifies the information gathered from inscriptions. He tells us that the Vidyādhara, Nila and Mahānila came from the Southern Vijayārdha. In Somadeva's Kathāsaritsāgara † we are told that on the Himācala mountain there were two Vedyardhas of Vidyādhara, the Northern and the Southern. On the upper side of Kailasa is the Northern Vedyardha and on the lower side is the southern Vedyardha.

From this we might conclude that the ancestors of the Silāhāra princes originally came from the Southern Himalayas. Kanakāmara tells us that they had to leave their ancestral home and fly away from Rathnupura (Rahaneura) in Vedyardha on account of the pressure of the enemies. On this point also the Kathāsaritsāgara throws some light. In Lambaka XIV of that work we have an account of a protracted war between Naravāhanadatta and the Vidyādhara of the Southern Vedyardha in which the latter were completely vanquished and Naravāhanadatta was crowned king of the Vidyādhara. The coronation is described in Lambaka XV. We also find

† Kathasarit-sagara XIV, 3, 65-66.

इह विद्याधराणां द्वौ वैशर्षो स्तो हिमाचले ।

उत्तरो दक्षिणश्चैव नाना तच्छृङ्गभूमिगौ ।

परतः किल केलासादुत्तरो ऽ वांक्चु दक्षिणः ।

mention of Jimūtavāhana (XVI, 3, 7) as the king of the Vidyādhara who lost his overlordship because he belauded his charity and sacrifice before Nārada.✕

The existence of a ruling dynasty of Vidyādhara to the south of the Narmada is also vouchsafed by Padmagupta in his Navasāhasāṅkacarita where his contemporary hero Sindhurāja is said to have been helped by a Vidyādhara chief Sankhacūda the son of Sikhandaketu, against the Asura king Vajrāṅkuṣa of Ratnavati.§

I may appear to be making history out of fables and fairytales, but the pieces of information culled here fit in so well with what we know from epigraphical records and literary traditions that the temptation to regard them as historical is irrefrangible. At any rate, the conclusion can safely be drawn that the ancestors of the Silāhāras, came from the border of the Himalayas, that they founded the city of great fame and antiquity, Tagara, and that they early became converts to Jainism and built the large cave-temple near their capital. Perhaps the name ' Silāhāra ' also points to their mountain origin.

Burgess has assigned the caves roughly to the period between 500 and 650.A.D. But this is only a conjecture. As we have seen, all of them may not be of the same period. The Silāhāras are known to have been reigning near the coast in the Thana district from 810 to 1260 having their capital at Puri (Elephanta). They were the governors of Konkan under the Rashtrakuta kings. Their three branches ruled in the Deccan in different parts, but the period of their supremacy at Terapura or Tagara is quite unknown. As we have already seen, Karakaṇḍa seems to have lived some time between 800 B. C. and 500 B. C. No wonder if that was the period of the Silāhāra ascendancy at Terapura.

As to the image of Pārśvanātha which Karakaṇḍa found buried in an anthill on the top of the hill, and which he then installed in the first cave, Kanakāmara tells us, as Karakaṇḍa was told by the Vidyādhara, that another two Vidyādhara who were brothers and friends of Nila, while on a religious tour from their home in the Northern Vedyardha to Lankā, picked it up from a hill called ' Siripudi ' in Malaya country (Malabar), and deposited it on the present hill. It is also said that the Jaina temple, at Siripudi was built by Suraprabha the king of Lankā who was a descendant of Rāvaṇa.

✕ ' जीमूतवाहनो प्येषः पृष्टो विद्याधरेश्वरः

चक्रवर्तिपदप्रप्तिकारणं नारदविष्णो ॥ ७ ॥

आचख्यौ कल्पवृक्षस्य दानं निजतनोस्तथा

तेनाभ्यस्तपदास्वस्मात्सुकृतोदीरेण सः ॥ ८ ॥

§ Indian Antiquary, Vol. LXII, 1933, pp. 101-107.

METRE

The prevailing metre of Karakaṇḍacariu of Kanakāmara is पञ्चटिका intercepted by a few lines or single Kaḍavakas here and there in अलिङ्गह or पादाकुलक, besides the Dhruvakas. The variations in complete stanzas are as follows: —

Sandhi	Kaḍavaka	Name of metre	Nature of the metre.
I	7- 8 } 12-13 }	समानिका	A vritta metre with the scheme र ज ग ल in each foot.
	17	समानिका & तूणक	Half of the stanza is तूणक which is double of समानिका.
III	14	ह्रस्विणी	Consisting of four र.
	15 & 18	दीपक	Has 10 matras ending in a short.
	17	समानिका	(See above)
IV	16	सोमराजी or संखणारी	Has two य.
V	1	समानिका	(See above)
	11	दीपक	(See above)
VII	10	समानिका	(See above)
	11	?	Has 24 matras in each foot with caesura after the 10th and 18th; two such feet rhyming with each other.
VIII	3	चित्रपदा	With the scheme भ म ग ग
	4	सोमराजी	(See above)
	5	समानिका	(See above)
IX	3	प्रमाणिका	With the scheme ज र ग ग
	7 & 20	दीपक	(See above)
X	17	समानिका	(See above)
	26	?	Has the first foot of 16 matras rhyming with the second of 8 matras.



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ADDENDA ET CORRIGENDA

TEXT.

Sandhi	Kad.	Line	For	Read
I	5	5	पाणिबहेव्वइं	पाणि बहेव्वइं
I	17	4	चोरचार	चोरजार
II	4	6	तुम्हइं	तुम्हइं
IV	10	7	जय जय सिरि०	जय जयसिरि०
V	4	2	ससिकंतदिवायर०	ससिकंत दिवायर०
V	11	2	सग्गमि	सग्गम्मि
VII	9	4	वि अद्धि आएं	विअद्धिआएं
VII	10	7	भाविऊण	थाविऊण
VII	11	10	आसिबरायउ	आसि बरायउ
VIII	3	5	सुंदरु	Add a foot note on it that K. reads सुदत्तु and the टिप्पणकार regards it as the name of the cowherd.
IX	11	6	घणमंसपवडि	घणमंसपवडि
IX	17	2	वरचमइं	वरचमरइं
X	9	13	जो	सो
X	9	14	महिहरु	महिहर
X	21	3	संकटी	संकटी
X	29	10	उच्चइ	उच्चइ

TRANSLATION.

II	8	2	These three mighty etc	These three bamboos shall become the mighty staffs etc.
II	18	3	I shall be excused etc	Two crimes more I shall still forgive.
IV	15	7	breathed heavily	moaned long.
X	26	21	with the eight foremost qualities	with the eight fold renunciation.

In the Index of Geographical names, after the word तिलकद्वीप, add "तेरापुर, नगर, पत्तन IV, 2, 4; IV, 3, 1; V, 2, 6; VIII, 19, 9. For identification and history see Introduction, page 41 ff.

करकंडचारिउ

ॐ

1

Victory to Jina.

मणमारविणःसहो सिवपुरिवासहो पायतिमिरहरदिणयरहो ।
परमप्पयलीणहो विलयविहीणहो सरामि चरणु सिरि जिणवरहो ॥

जय अणुवमसियसुहकरण देव	देविंदफणिंदणरिंदसेव ।	
जय णाणमहोवहिकलियपार	पाराविय सिवपहे भवियसार ।	
जय कम्मभुवंगमदमणमंत	मंताण वीज मणगहकयंत ।	5
जय चउगइडरियजणेक्कसरण	रणरहियसुयणदुहणिवहहरण ।	
जय संजमसरदररायहंस	हंसोवमवुहयणकयपसंस ।	
जय कोहहुआसणपउरवारि	वारियतम केवलणाणधारि ।	
जय सासयसंपयहिययवास	वामवसयसेविय सुहणिवास ।	
जय भवियसरोरुहकमलबंधु	बंधुरगुण णियरसवहुंसिंधु ॥	10

यत्ता—जय देव णिरंजण भवभयभंजण मंडण भुवणमहाघरहो ।

तव चरण णमंतहो मणे सुमरंतहो होइ समिच्छिउ फलु णरहो ॥ १ ॥

2

The poet introduces himself to his readers.

मणि धरिवि सरासइ दिव्ववाय	तह पंडियमंगलएवपाय ।	
जणसवणसुहावउ महुंरु ललित	कल्लाणयविहिरंयणेण कलित ।	
पुणु कहमि पयडु गुणणियरभरित	करकंडणरिंदहो तणउ चरित ।	
जइ दुज्जण वंडुड मणि णिरुत्तु	जइ जणवउ णीरसु मलिणचित्तु ।	
वायरणु ण जाणमि जइ वि छंदु	सुअजलहि तरेव्वैं जइ वि मंदु ।	5

1. १ J गय. २ D पिहुल.

2. १ D N महुंरु. २ D N विहि क्षणेण. ३ D N तरेवउ.

कन्यामरविरइयउ

[1. 2. 6-

जइ कह व ण पसरइ ललियवाणि जइ बुहयणलोयहो तणिय काणि ।
जइ कवियणसेव हु मइ ण कीय जइ जडैयणसंगइ मलिण कीय ।
तो सिद्धसेण सुसमंतमइ अकलंकदेव सुअजलसमुद ।
जयएव सयंभु विसालचित्तु वाएसरिघँह सिरिपुण्णयंतु ।

घत्ता— इय हियए सरंतहो विणउ करंतहो महु संजायउ जं जि फलु । 10
तम्हा सुहभरियउ दुहपरिहरियउ पयडाभि वंछिउ नत्थि छलु ॥ २ ॥

3

The story begins. The country of Anga.

दीवाण पहाणहिं दीवदीवे जंबूदुमलंछिण जंबुदीवे ।
वेढियलवणणववलयमाणे जोयणसयसहसपरिप्पमाणे ।
वित्थिण्णउ इह सिरि भरह्छेत्तु गंगाणइसिंधुहु विण्णुरंतु ।
छखंडभूमिरयणहं णिहाणु रयणायरो व्व सोहायमाणु ।
पत्थत्थि रवण्णउ अंगदेसु महिमहिलइं णं किउ दिव्ववेसु 5
जहिं सरवरि उगय पंकयाइं णं धरणिवैयाणि णयणुल्लयाइं ।
जहिं हालिणिरूवणिवद्धणेह संवल्लहिं जम्भ ण दिव्वदेह ।
जहिं बालहिं रक्खिय सालिखेत्त मोहेविणु गीयणं हरिणखंतं ।
जहिं दक्खइं भुंजिविं दुहु सुयंति थलकमलहिं पंथिय सुहु सुयंति ।
जहिं सारणिसलिलंसरोयपंति अइरेहइ मेइणि णं हसंति । 10

घत्ता— तहिं देसि रवण्णइं धणकणपुण्णइं अत्थि णयरि सुमणोहरिय ।
जणणयणपियारी महियलि सारी चंपा णामइं गुणभरिय ॥ ३ ॥

4

The town of Campa.

जा वेढिय परिहाजलभरेण णं मेइणि रेहइ सायरेण ।
उत्तुंगधवलकउसीसणहिं णं सग्गु छिवइ ब्राह्मसणहिं ।

४ J जडइण. ५ DN वाएसरि व्व.

3. १ JS सिंधुय. २ SJ °वयण°. ३ D छंत. ४ DN जिम्मिवि ५ DN सुहि.

६ DN सलिलि.

4. १. J बहुसीसणहिं; DN कउसीसणहिं.

जिणमंदिर रेहहिं जाहिं तुंग
कोसेयपडायउ घरि लुलंति
जा पंचवण्णमणिकिरणदित्त
चित्तलियहिं जा सोहइ घरेहिं
णवकुंकुमछडयहिं जा सहेइ
रत्तुप्पलाइं भूमिहिं गयाइं
जिणवासपुज्जमाहप्पण

णं पुण्णपुंज णिम्मल अहंग ।
णं सेयसप्प णहिं सलवलंति ।
कुसुमंजलि णं मयणेण धित्त ।
णं अमरविमाणहिं मणहरेहिं ।
समरंगणु मयणहो णं कहेइ ।
णं कहेइ धरंती फलसयाइं ।
ण वि कामुय जित्ता कामण्ण ।

5

घत्ता— तहिं अरिविहारणु मयतरुवारणु धाडीवाहणु पहु हुयउ ।
जो कलगुणजुराउ गुरुयणभत्ताउ विज्जासायरपारगउ ॥ ४ ॥

10

5

King Dhadivahana.

जो धम्ममहारहधुरधरणु
जसु कित्तिणं धवलउ भुवणयलु
गुणकित्तणु सुरयणु जसु करइ
जसु सरसइ सोहइ मुहकमले
धणु देवणं पसरइ जासु करु
जसु आणइं हरिणइं आहयंइं
संपुण्णवयणु जो सज्जणाहं
जसु धम्मराणं रंजियउ मणु

काणीणदीणदुत्थियसरणु ।
जसु दाणइं पीणिउ जणु सयलु ।
भयभीयउ अरियणु संचरइ ।
लच्छी विवसइ सिरिवच्छयले ।
णउ पाणिवहेव्वइं धरइ सरु ।
परिभमइं ण महियलि खंजयंइं ।
भृभंगुरभीसणु दुज्जणाहं ।
ण विलित्तउ दुरियइं एक्कु खणु ।

5

घत्ता— मणुं जलहि व गहिरउ मेरु व धीरउ गयणु व पिडुलउ जसु तणउ ।

जसु परियणु भत्ताउ गुणअणुरत्ताउ सो जायउ जगे मंडणउ ॥ ५ ॥

10

6

The king falls in love with a maiden of kausambi.

एक्कहिं दिणे धाडीवाहणेण
जा सुंदरि पालिय मालिपण

कुसुमउरहो गमु किउ ताउ तेण ।
तहिं दिट्ठी तेण णराहिवेण ।

१ DJN कहव.

5. १ S inserts ण after अरियणु in second hand. १ DN° याइं. १ J धम्मराय°,
४ N मणि.

सा पेक्खवि मणहर कयमएण	विणडियउ सुणरवइ कामएण ।	
विरहग्गितावसंतत्तएण	को वि पुच्छिउ णरु तें राणएण ।	
भणु सहयर एह कसु तणिय बाल	णं कामविडविपरिफलियडाल ।	5
णरणाहहो तेण वि कहिय वत्त	मालियहो धीय एह लडहगत्त ।	
कोक्काइवि मालिउ कुसुमदत्तु	संसएण पपुच्छिउ णिविडगत्तु ।	
तुह तणिय बाल किं होइ एह	किं अणहो कासु वि कहि सणेह ।	

घत्ता— तें कहिउ णरिदहो महियलि चंदहो घरिणिपं महो कुसुमसइ ।
गंगाजलवाहे सुट्टु अगाहे पाविय एह मंजूसइ ॥ ६ ॥ 10

7

The king discovers that his lady-love was a princess.

तययणेण मालिण	धम्ममार पालिण ।	
लेवि पेइया म्भणेण	दाविया णिवस्स तेण ।	
माणवेहिं कीयसेव	छुद्धिया वि पत्तु देव ।	
जाणिया ण साभिसाल	कासु धीय एह बाल ।	
सा वि जेइया णिवेण	णणसायरं गएण ।	5
तम्मि दिट्ठु हेमकंतु	अंगुलीउ णामवंतु ।	
ताव तेण सुंदराइ	वाइयाइं अकखराइं ।	
एह बाल रायधूव	कामगेहु जा वि हय ।	

घत्ता— कउसंथियैरायहो पसरियछायहो वसुपालहो पउभावइ दुहिय ।
इय मंणिवि राणं कयअणुराणं सा खणि परिणिय दुहमहिय ॥ ७ ॥ 10

8

He marries her. Her dream foretells the birth of son.

ताम राणं मालियासु	देवि दव्खु भव्खु तासु ।
कायकंतिसंगएण	तेण तीणं संजुएण ।
मंदिरं सुउच्छेवेण	पावियं कयस्थएण ।

6. १ J ए. २ S कोक्काइउ. ३ SJ कुसुमदत्तए.

7. १ J एइया. २ J कउसंविए. ३ S मुणेवि.

तस्मि ताई सुंदराई	तोसएण कीलिराई ।	
भामिणीए तासु ताए	जामिणीसु सुत्तियाए ।	5
दिट्ठु कुंभि सुप्पयंहु	णिज्झरंतु उद्धसुंहु ।	
उट्ठियाए पत्थिवासु	अक्खियं पि ताव तासु ।	
पिक्खुं सामि हत्थि इट्ठु	जामिणीहिं एंतु दिट्ठु ।	
घत्ता-- तं वयणु सुणेविणु सउणु मुणेविणु रापं अक्खिउ तौहिं फलु ।		
तुह होसइ णंदणु बंसहो मंडणु जणमणरंजणु हणियखलु ॥ ८ ॥		10

9

She becomes pregnant.

पिण सँमाणिय अच्छइ जाम	दिणेहिं पसत्थहिं हूयउ ताम ।	
वियंभिय अंगे अउव्विय छाय	कवोल समुज्जल पंडुर जाय ।	
पओहरतेयविडंथियसारु	उरम्मि ण छज्जइ मोत्तियहार ।	
घुलंतइ तेण थणाहं मुहाइं	सकज्जलवण्णइ ताई कयाइं ।	
खलो वि रणेहिं विणामियसीसु	णिमच्छरु होइ गुणीण गुणीसु ।	5
वलित्तउ लज्जएं जुत्तु खणेण	पणट्टउ बालहो णाई भएण ।	
सुपोट्टभरेण हुआ गइं मंद	समालसज्जिभ पवड्डिय तंदे ।	
कुणंतउ अच्छइ मायहिं तुंगे	सुरेहइं गम्भहो सारइं अंगे ।	
दिवायरचंदणिवारियधामु	सुछंदइं गंथिउ मोत्तियदामु ।	
घत्ता— सा पेक्खि वि राणी जयहो पहाणी रापं किउ ता सोहलउ ।		10
तहिं तेहइं अवसरे पयडइं वासरे हूयउ तहिं मणि दोहलउ ॥ ९ ॥		

10

Her longing.

तँ पीडिय माणिणि मयणलील	ण पयंपइ कीरइ का वि कील ।	
किउं पावउं चित्तिउ णियमणम्मि	पडिखलइ महीयलि तक्खणम्मि ।	
सा पेक्खि वि पुच्छिय णरवरेण	विद्वाणिय किं तुहुं कारणेण ।	

8. १ J *इं. २ J पिक्खि. ३ ND ताहे.

9. १ S सुमाणिय. २ JDN रलेहिं. ३ J लज्जइं. ४ J गयमंद. ५ J तुंद; D रुंद.

६ JND सुचिण्हइं. ७ DN जायउ.

किं दुक्खइं सुंदरि तउ सरीरे	पडिवयणु ण जंपहि जेम धीरे ।	
ता दुक्खु वहंतीए णरवरासु	पडिवयणु दिण्णु तोसियसुरासु ।	5
तुह कहियइं णरवइ किं मएण	पहु अंगुं खणद्धे सुक्खे जेण ।	
महो अत्थि णरेसर चित का वि	संपडइ ण मणुबहं जा कया वि ।	
घरिसंतइं जलहरे मंदमंदे	णररूउ करेविणु णियगइंदे ।	

घत्ता— पइं सहुं चडेवि णरेसर पुणुं परमेसर पट्टणु भममि सगोउरउ ।
इउ हियवइं वट्टइ जइ ण विघट्टइ तो णिच्छइं एवहिं मरउं ॥ १० ॥

10

11

Arrangements to satisfy her longing.

किं चित्तिउ सुंदरि इउ हिएण	विहसंतइं बोह्लिउ राणएण ।	
मइं जाणिउ केण वि कारणेण	उप्पण्णउ दुहु तुहं महो तणेण ।	
पइं केसिउ सुंदरि गणिउ एहु	मा खवहि अलीढइं णिययदेहु ।	
ता माणिणि पभणइ गिंभयालि	दावाणललग्गइं अइवमालि ।	
कहिं अच्छइ जलहरु सामिसाल	संभवइ ण एहुउ गुणविसाल ।	5
ता राएं णियमणि कलिबि एउ	संचित्तिउ मेहकुमारदेउ ।	
सो आयउ तहो चिरणेहएण	परिणिम्मियमेहसरूवएण ।	
संछायउ णहयलु तेण जाव	जलकणहिं पवरिसिउ देउ ताव ।	

घत्ता— पुणु राएं उत्ती महिल सुंचित्ती पेक्खहि जलहरु कसनतणु ।
लइ लेहि पसाहणु मयणहो साहणु संथवहि भडारिए णिययमणु ॥११॥ 10

12

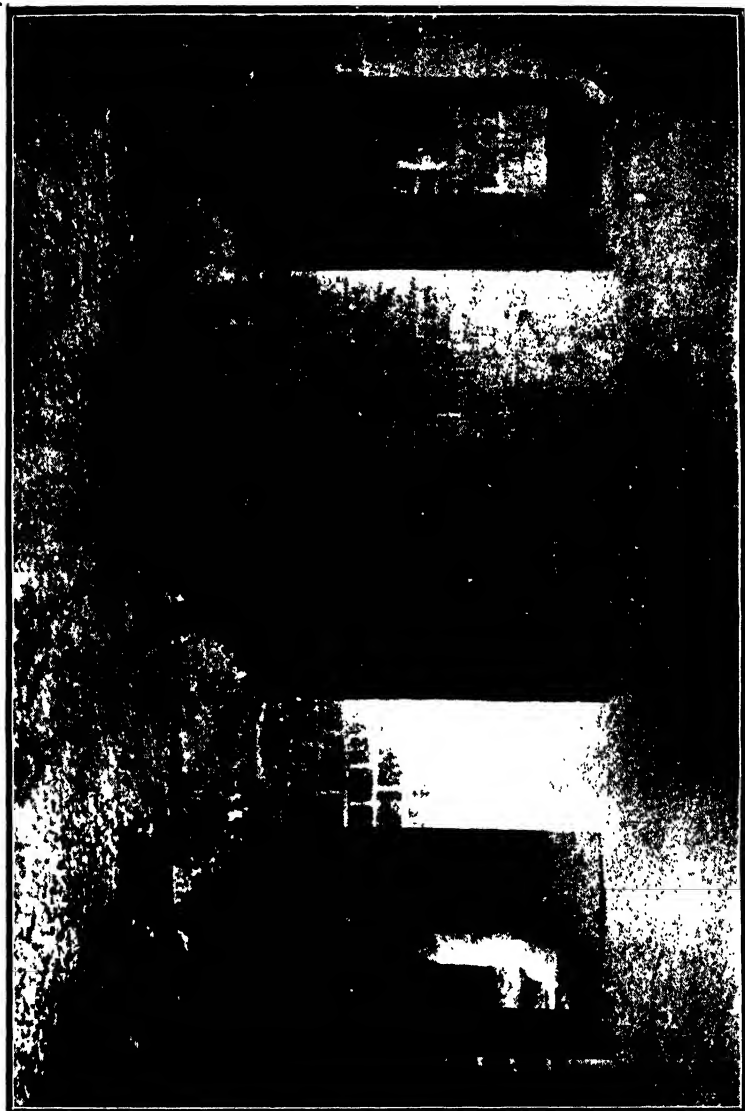
The restive elephant flies to kalinjar with the royal couple.

जा णिवेण पोट्टिवंतु	कुंजरो सुदित्तिवंतु ।	
तूरयाइं वाइऊण	मंगलाइं गाइऊण ।	
मंडिऊण सज्जिऊण	भामिणीहिं अप्पिऊण ।	
सा चडाविया णिवेण	खंधे तासु सुंदरेण ।	
तम्मि भाइ सो णरिंदु	तीए जुचु णं सुरिंदु ।	5

10. १ N अवीरि. २ N अंग. ३ DN सुक्क. ४ DN पुर.

11. १ DN रायए. २ DN सचित्ती.

12. १ S णिएण; J णएण.



४. प्रधान गुफा का समाम्पद.

The hall (Sabbā mantapa) in cave No. 2.

The main supports have been newly erected as the old ones had collapsed.

An old pillar is also visible.

(Page 44, intro.)

चंदणेण मीसियाउ
मेहजालु मंदु मंदु
ताउ तेण संभरीउ

ता सुअंधु वाउ आउ ।
मोकलेइ तोयबिंदु ।
चिचि विंज्जु विण्फुरीउ ।

घत्ता—सो कुंजरु दुट्टउ चिचि पहिट्टउ भग्गउ जाइ कलिंजरहो ।

ता जणवउ धाविउ कह व ण पाविउ बाहुडि गउ सो गियपुरहो ॥१२॥ 10

13

They escape but separately.

जाव कुंभि भग्गमाणु
राणियाण वीहियाण
देव देव उत्तरेहु
तुमिह होंति होइ रज्जु
तुमिह होंति सयल लोय
पट्टणासु राय जाहि
राणएण तं सुणेवि
संसएण पट्टणमि
एत्थु ताव कुंजरेण

काणणं पवज्जमाणु ।
ताव कंतु बुत्तु ताए ।
मज्झु लग्गि मा मरेहु ।
तुमिह होंति धम्मकज्जु ।
तुमिह होंति जीवभोय ।
लेउ हत्थि मज्झु धाहि ।
रुक्ख लग्गि उल्लेवि ।
राउ पत्तु तक्खणमि ।
सा विणीय दुद्धरेण ।

5

घत्ता— सो कुंजरु जंतउ सरवर पत्तउ पइठउ तहिं डोहंतु जलु ।

10

सा णरवइभामिणि णं सुरकामिणि ता जलि पडिय करेवि छेलु ॥ १३ ॥

14

The miracle in the forest.

अइदुक्खु वहांती गियमणमि
ता दिट्टउ उववणु ढंखरुक्खु
तहिं रुक्खहो तले वसिमइ जाम
ता दंतीपुरे केण वि विचिच
वणवाल णिसुणि महो तणिय वाय
पण्फुल्लिय चंपय बउल चूय
अण्णण्हिं समयहिं फलहिं जे वि
भमरावलि परिमलगंधलुद्ध

सरु मुएवि महासइ गय वणमि ।
मयरहियउ णीरसु णांइं मुक्खु ।
णंदणवणु फुल्लिउ फलिउ ताम ।
भडमालिंहिं अग्गाइ कहिय वत्त ।
वणे दीसइ अज्जु अउव्व छाया ।
लयमंडव सयल वि हरिय हूय ।
फलभारइं तरुवर णमिय ते वि ।
णं वणसिदि गायइ सर विसुद्ध ।

5

14. १. J णायमुक्खु.

किं वम्महु आयउ तहिं वण्णमि तं सुंदरु भावइ महो मण्णमि ।
 आयण्णिवि तं वणवालु तित्थु खाणि गयउ वियंभिउ मयणु जित्थु । 10
 घत्ता— ता पेक्खिअवि सो णरु तं वणु सुंदरु हरिसइं तरलिउ पक्कु खणु ।
 णउ अम्हइं पुण्णइं फलियउ धण्णइं इउ हियइं वियण्णिउ तेण पुणु ॥१४॥

15

The forest-guard discovers her and takes her home.

वणवालु वणेणं य परिभमेइ वणरिद्धिहे कारणु सो णिएइ ।
 ता परिमलमीसिउ पवणु आउ वणरिद्धि कहइ णं णियसहाउ ।
 मग्गेण य आयउ पवणु जेण गउ रक्खवालु गंधेण तेण ।
 तें तरुतले दिट्ठी दिव्व बाल णं वणसिरि सोहइ गुणवमाल ।
 पुणु चित्तइ णउ सामण्ण एह रूवेण अउब्बी दिव्वदेह । 5
 बुल्लाविय पुणु णिय सुअ भणेवि उट्ठाविय सा करयलु धरेवि ।
 किं दुम्मण अच्छहि पुत्ति एहि लइ चलहि जाहि महो तणए गेहे ।
 तहो वयणु सुणेविणु सवणरम्मु संचल्लिय कामिणि तासु हम्मु ।
 वणवालहो घरि सा वसइ जाम कुसुमत्तपं चित्तिउ हियइं ताम ।
 घत्ता— एह णारि विसिट्ठी तें तहिं दिट्ठी किंणरि किं विज्जाहरिय । 10
 णयणाण पियारी महिलहं सारी चंपयगोरी गुणभरिय ॥ १५ ॥

16

Her beauty makes Kusumadatta jealous of her.

तणुरूवरिद्धि एह अइविहाइ णहरूवइं रविससि सरिय णाइं ।
 सारउ सरीरु इच्छंतिआए इह सारिउ जंघउ कयलियाए ।
 करिरापं मण्णेवि करु ण चंगु णं सेविउ मेरुहि आहि तुंगु ।
 सुरगिरिणा गणियउ कढिण एह अणुसरिय णियंबहो ललियदेह ।
 पिहुलत्तणु मणहरु सोणियाहिं घरु माण्णिवि मयणें विहिउ ताहिं । 5
 मयरहरइं गहिरिम णाहियाहे णं धीय भणेविणु दिण्ण आहें ।
 तेंहिं लिहियइं पीणुण्णयथणाइं णं कुंभिहे कुंभइं णववणाइं ।

२ N एक्खणु.

15. १ S वणे य.

16. १ J तह.

किं वण्णमि सरल्लिम भुवलयाहिं करपल्लवसोहासंजुआहिं ।
 दंतावलि सोहइ विप्पुरंति णं दाडिमवीयहं अणुहरंति ।
 णासहे उण्णइ असहंतएण रत्तत्तणु धरियउ अहरएण । 10
 सियकसण नयण सोहंति तार णं केयणं दलि गय भमर तार ।
 अइकुडिली भउहावलि विहाइ धणुलट्ठि व मयणं धरिय णाहं ।
 सोहामहग्घु भालयलु भाइ अद्धिदु व लग्गउ सहइ णाहं ।
 अलिणीलकेस सिररुह पुलंति मुहइंदभयइं णं तम मिलंति ।
 घत्ता- जइ आयहिं रुवइं मयणसरुवइं महो पिउ होहइ विमणमणु । 15
 ता कलहु करेविणु मइं मेल्लेविणु णिच्छउ माणइ एह पुणु ॥ १६ ॥

17

The birth of the hero at the cemetery.

ताव ताए रोसियाइ दोसु देवि घल्लियाइं ।
 सा घराउ मेल्लि राउ तक्खणेण चल्लियाउ ।
 दुक्खएण जंतियाए भूयथाणु दिट्ठु ताए ।
 सुलभिण्ण चोरचार' तुंड खंडे धिट्ठुघार ।
 दारियाहं जीवयाहं लोहिण थिप्परं आमिसाण गिद्धएहिं भूयएहिं णच्चिरं । 5
 लोलजीह भल्लुएहिं फाडियं मयोवरं मंसरत्तफेकरंतरक्खसाण गोयरं ।
 उड्डिराण रिंगिराण पम्भिलक्खसंकुलं चिच्चिजालजीववग्गडज्जमाणआउलं ।
 वायएण सीसभूयकेसभारलोलिरं थाभि थाभि बद्धियाहिं चिधियाहिं घोलिरं ।
 देहिदेहगंधएण माणुसेहिं जूरियं कहिं मि थामे भग्गएण खप्परेहिं पूरियं ।
 घत्ता- देहहो अवसाणइं भीममसाणइं तहिं तहे जायउ पुत्तु वरु । 10
 कणयामरवणउ लक्खणपुणउ जणमणयणानंदयरु ॥ १७ ॥

इय करकंडमहारायचरिए मुणिकणयामरविरइए भव्वयणकण्णावरंसे पंचकल्लाणविट्ठाण-
 कपत्तरुफलसंपत्ते करकंडजम्मोप्पत्तिवण्णो णाम पढमो परिच्छेउ समत्तो ।

॥ संधि ॥ १ ॥

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17. १ JDN मुंड. २ DN read धिट्ठयं in place of धिट्ठ वार.

II

1

A Matanga attempts to take the child away.

उप्यण्णए बालए विमलदिणे मंगलइं अणेयइं तहिं हुयइं ।

णं दिणयरु उइयउ णिम्मलइं संजायइं पयडइं दिम्मुहइं ॥ १ ॥

तैं जायएं तहे वीसरिउ दुक्खु

णं मेइणि भिंदिवि महिहरिंदु

सो णंदणु जायउ जाव लेइ

कसणच्छवि लोयण रत्त जासु

उच्चायिउ तैं सो णियकरेण

तहिं करयाले थक्कउ सोह देइ

णियणिलउ लएविणु जाइ जाम

अरे भग्ग मलीमस केत्थु पत्तु

ण वि एक्कहो दुक्खहो पारु जाम

णं अडविहे जायउ कप्परुक्खु ।

णं जायउ णियकुलणहि छणिंदु ।

मायंगु ताम अग्गइ णिएइ ।

सो आयउ तहिं णंदणहो पासु ।

णं हेमकलसु कुंजरवरेण ।

णं फणिवइमत्थइं मणि सहेइ ।

पुक्कार पमेहिय ताए ताम ।

किं लेवि जाहि महो तणउ पुत्तु ।

संपत्तउ गरुवउ दुक्खु ताम ।

5

10

घसा— मायंगहो रूवैं खेयरइं कर जोडिवि पउमावइ भणिय ।

मा रोवहि बहिणिए सुंदरिए आयण्णहि वत्त महो तणिय ॥ १ ॥

2

The Matanga explains. His parentage.

एत्थत्थि भरहि पव्वयपहाणु

पुव्वावरसायरलगमाणु

सुरकिंणरखेयरसुरहं संगु

तहिं बाहिणि सेढिहिं णमरि अत्थि

विज्जुप्पह णामैं जा पसिद्ध

विजयद्ध पसिद्धउ अप्पमाणु ।

णं तोलादंडु सुसोहमाणु ।

तारेण विणिम्मिउ जो अहंगु ।

जहिं जणहिं जाहिं णाणाहिं पंथि ।

वरगुणपरियाणिय जा समिद्ध ।

5

1. १ DN उच्चायउ. २ DJS ता.

जो विज्जाणियरहिं हुउ समिद्धु तहिं णरखइ विज्जुप्पहु पसिद्धु ।
 तहो घरिणि सुविज्जलया पट्टय णं गउरि महेसहो कामरूव ।
 तहि जायउ णंदणु गुणणिकेउ हउं धरणिहिं पयडउ बालणु ।
 अणुराणं रसिय सयलकाल महो घरिणि पट्टई हेममाल ।
 घत्ता— हउं ताणं समउ दक्खिणदिसिहें रम्ममाणु गयणयले गउ ।
 अंधकलिंगहो अंतरिणं विज्जसेलु अग्गइं ठियउ ॥ २ ॥

10

3

His insolence towards a sage.

चलंतु खलंतु सर्किणिरोलु परेज्जियतेयदिवाकरबोलु ।
 णहेण वि जंतउ तीणं समाणु तहो णउ चलइ दिव्वविमाणु ।
 थिरट्टिउ पेक्खिवि तं अयमौणु सरोसइं कट्टिउ तिक्खकिवाणु ।
 पलोइवि दिम्मइं थाउ खणेण पणट्टउ तोसु विसणु खणेण ।
 अहोमुहु होएवि जोवउं जाम मुणीसरु दिट्टउ सुव्वउ ताम ।
 पवट्टियकित्ति जणाण पसंसि णिवेसिय लोयण णासपणसि ।
 पलंबियबाहु करि व्व पयंड पयासिउ दुद्धरु इदियदंड ।
 अकंपउ मेरु व सुद्धं सुंयाणु णिरूवउ ज्ञायइ णिच्चलु ज्ञाणु ।

5

घत्ता— सो पेक्खिवि रुट्टउ बहिणि हउं जहिं अच्छइ ज्ञाणपरिट्टियउ ।
 असिलय करयलि करिवि पुणु सो कोहें हणणहुं उट्टियउ ॥ ३ ॥

10

4

The sage's curse.

महो जंतहो कीयउ कज्जणासु इउ मण्णिवि किउ उवसग्गु तासु ।
 तें रुसिवि पुणु महो दिण्णु साउ णउ भग्ग लहेसहि विज्जायाउ ।
 तें सावें विज्जउ गउ खणेण मइं चित्तिउ बहिणिणं णियमणेण ।
 पट्टे मुणिवरु णउ सामण्णु होइ तं होइ खणज्जे जं भणेइ ।
 इय मण्णिवि चलणहिं लग्गु तासु किं मुणिवरु महो किउ विज्जणासु ।
 हउं किंकरु तुह्मइं देवदेव जम्मे वि ण छंडउं तुज्ज सेव ।

5

2. १ N corrects अंध into अंग. २ SD अंतरेण.

3. १ D परिज्जिय. २ JS अपमाणु. ३ N दिम्मइं. ४ डट्टु. ५ D सयाण; J सयाणु.

4. १ DJS ए. २ J किंकरु हउं.

कोहाणलु सामहि सामिसाल
तें वयणें उवसमु गउ मुणिदु

मा पसरउ तणुवणे सयलकाल ।
मंताण पहावें णं फणिदु ।

घत्ता— सो मुणिवर जाणिवि तुंढुमणु कमकमल णवेविणु पभणियउ ।

हे मुणिवर करुणइं कहहि महो कह होहंहि विज्जउ रमणियउ ॥ ४ ॥ 10

5

Modification of the curse.

तं सुणिवि मुणीसर परमणाणि

महो सम्मुहुं बोलइ दिव्ववाणि ।

हे खेयर चंपणराहिवासु

सिरिधाडीवाहणबंधुरासु ।

पोमावइ तहो भामिणि गण

णेवेवी दुट्ठे हरिवि तेण ।

पाँवेवी सा पुणु मालिण

दंतीपुरे णेवी तुरियण ।

तहो घरिणिण कलहु करेवि सा वि

णीसारिय आवेसइ इहावि ।

5

तहो णंदणु होसइ पवरतेउ

पालेसहि सो तुहुं गुणणिकेउ ।

सो रज्जु लहेसइ पुरि विसालि

तुहं विज्जउ होसंहि तम्मि कालि ।

इउ मणिवि सेविउ मइं मसाणु

हउं पाँलिमि जा होहइ सयाणु ।

घत्ता— इउ मणिवि मइं तउ सुउ गहिउ मा रोवहि हियवउ संथवहि ।

जो अज्जिउ अण्णभवंतरइं ते दियह महासइ अणुहवहि ॥ ५ ॥

10

6

Padmavati allows him the guardianship of the child
and herself takes vows.

जं विज्जाणाहें भणिय वाए

तं चित्तिवि पोमावइए ताए ।

तहो अपिउ णंदणु दुक्खियाए

पालेसहि बुद्धिए णियणियाए ।

जं भणहि बहिणि तं करमि सव्वु

पालेसमि पडु सव्वंगमव्वु ।

सो खेयर पडु तहे मणेवि

गउ णियघर णंदणु तणउ लेवि ।

तं अपिपि घरिणिहे वयणु वुत्तु

लइ हेममालि पडु तुंज्ज पुत्तु ।

5

१ D रुढमणु. ४ J होसइं.

5. १ J करिवि. २ S omits, obviously by mistake, the following portion of this कडवक and the first two and a half lines of the next upto जं भणहि बहिणि तं करमि सव्वु. ३ D पउरतेउ. ४ DN होहंहि. ५ D पालेसमि; N पालेसु.

६ DJ सइं.

6. १ S मुञ्ज.

सो लइयउ ताइं तुरंतियाइं
ता दुक्खिए मणि पोमावयाणं
समणिरया अज्जियकंतियाहे

परिपालिउ पुत्तु भणंतियाइं ।
समणियरहो णयरहो खणि गयाणं ।
अच्छंतिणं जम लइं ताव ताहे ।

घत्ता— तहिं देखिखवि मुणिवरु झीणतणु णामेण समाहिगुत्तु पवरु ।

वउ लइयउ ताणं तुरंतियणं तहो पासि मुर्णिदहो दुक्खहरु ॥ ६ ॥ 10

7

The child is named Karakanda. A miracle.

सा पुत्तहो णेहें दिणि जि दिणे
संपाडइ तहो खेयरहो घरि
तहो पउरकंडु देखेवि करि
सो वड्डइ दिणि दिणि कलणिहाणु
तहिं अवसरि आया सुअसमुद्ध
अइझीणा दुद्धरतवभरेण
के वि ज्ञाणसमग्गेल णाणवंत
ते भीममसाणणं आय जाम

गुडसकरलड्डु व लेवि खणे ।
परिपालइ णंदणु वइरिअरि ।
करकंडु णामु किउ पयड्डु घरि ।
णं रेहइ ससहरु फुरियभाणु ।
जसहइ मुणीसर वीरभइ ।
संघेण समउ चउविहवरेण ।
के वि जल्लमलेण विलित्तगत्त ।
तहिं एक्के दिट्ठउ चोज्जु ताम ।

5

घत्ता— णरहो कवांले समुट्टियउ णयणवयणे वंसहो विडउ ।

इउ कारणु पभणहि मुणिपवर जं पुच्छिउ तं सयलु वि घंडउ ॥ ७ ॥ 10

8

Sage Jasahadda explains the miracle. Karakanda
acquires the lucky bamboos.

तं वयणु सुणिवि जसहइएण
तिहिं वंसहिं एयहिं अइपयंड
जसु हत्थे चडेसहिं वंसलेस
मुणिणाहो पासि परिट्ठिएण
पुणु हियवए मंतैइ दिणवियाले
ता एक्कहिं दिणि ते वंस तेण
किंर जाइ लेवि सो णियघरासु

लहु मुणिहि पयासिउ तं पि तेण ।
होसहिं धयअंकुसच्छत्तदंड ।
पावेसइ मेइणि सो असेस ।
आयणिउ इउ सम्मइदिएण ।
मुणिवयणु ण चुक्कइ कहि मि काले ।
खंडाविय तिणिण वि तुरियएण ।
करकंडु परायउ पासि तासु ।

5

7. १ SJ सममूल. २ SJ कवाळु; DN कवाल. ३ J एउ. ४ S वड्डिउ.

8. १ N चित्तइ.

उद्दालिय भट्टहो पासि तेण तें भट्टें अप्पिबि भीयण ।
 तहो पुरउ तेउ असहंतपण पुणु भट्टें भणिउ विसण्णण ।
 तुहुं जइयहुं रज्जु लहेहि मित्त मइं मंति करेसहि ललियगत्त । 10
 यत्ता— करकंडइं मण्णिउ तं सयलु जं भणियउ भट्टें मणहरइं ।
 गउ वंस लपविणु णियघरहो पुणु अक्खिउ तायहो कलसरइं ॥ ५ ॥

9

Karakanda is taught various arts and sciences.

करकंडहो उप्परि खेयरासु अइपउरु पवड्डिउ गेहु तासु ।
 पाढाविउ सो णीतिण जुयाइं वायरणतक्कणाडयसयाइं ।
 कंविधिरइयकव्वइं बहुरसाइं वच्छायणगणियइं णवरसाइं ।
 मंताइं असेसइं तंतयाइं वसियरण सुसोहइं जंतयाइं । 5
 असिचक्रकुंतल्लुरियउ वराउ धणुवेयसत्तिदिढतोमराउ ।
 मल्लाण जुस तणुघट्टणाइं उल्लणइं वलणइं लोट्टणाइं ।
 फलफुल्लपत्तछेयंतराइं जाणाविउ सयलइं सुहयराइं ।
 पडु पडह मुरय वीणाइ वंसु विज्जाइं असेसइं कलिउ एसु ।
 यत्ता—जं किं पि पसिद्धउ भुवणयले खेयरइं जणाविउ सो सुरइ ।
 लोहेण विडंविउ सयलु जणु भणु किं किर चोज्जइं णउ करइ ॥ ५ ॥ 10

10

The story of learned company.

हियण गरुउ उवयारु वहइ करकंडहो सो पुणु खयरु कहइ ।
 विज्जाहिवेण सहं संगु करहि घरे जाएवि सो णियमेण सरहि ।
 करकंडु भणइ किं ताए तासु उवयारु अत्थि विज्जाहिवासु ।
 ता कहइ खयरु सुणि सरलचित्त कणउज्जणयरे दुइ अत्थि मित्त । 5
 वणिविप्प कलिय विज्जाए संत गय चोडवेसे धणलोल संत ।
 धणु अज्जिवि पुणु ते घरहो चलिय अद्धवहिहे दियसासुरउ वलिय ।
 तहिं दिट्ठा ससुरइं दियघरासु णिय तेण तुरिउ ते णियघरासु ।
 सम्माणिय ते वीसमहिं जाव वज्जंतउ डिडिमु आउ ताव ।

9. १ N adds before this in the margin वसियरण सुसोहइं जंतयाइं कणाडयाइ-
 भासासयाइ ।

10. १ S ताय. २ DN चलिय.

घत्ता— आयणिणवि डिंडिमु खरविरसु परिपुच्छिउ सुंसुरउ तेहि खणे ।
कैं कज्जैं वज्जइ माम इहु असुहावउ कण्हं पयडु जणे ॥ १० ॥

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11

The story continues.

तैं कहिउ एत्थु णरणाहधूव	णिय मंडइं रक्खसैं कामरूव ।
छंडावइ को वि ण सा वराय	रक्खेण जिउ णरणियर राय ।
णइपारि णयरि उव्वसि वसेइ	तहो भीएं को वि ण ऊससेइ ।
विज्जाहिउ णरु आयउ णिपइ	तैं कज्जैं दिवि दिवि इहु भमेइ ।
तं सुणिवि वयणु पहसियमुहेहिं	सइंतउ डिंडिमु धरिउ तेहिं
ता तक्खणे डिंडिमवाइएण	णरणाहहो कहिउ पराइएण ।
णर दोणिण पराइय देव इत्थ	णं धम्मपुंज णिम्मल पसत्थ ।
ते भणहिं देव मणे धरहिं गव्वु	जं भणइ राउ तं करहुं सव्वु ।

5

घत्ता— ता राएं जाइवि बे वि जण सम्माणिवि णीया णियघरहो ।

परिपेसिय तक्खणे तेण पुणु रक्खसहो पासि अइदुद्धरहो ॥ ११ ॥

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12

The story of learned company concluded.

गय विणिण वि ते रक्खसणिवासे	परिभमइ ण कवणु वि जासु पासं ।
तहिं थोरपओहर दिट्ठ कण	लायणतरेगिणि कणयवण ।
पुणु दिट्ठउ रक्खसु कविलकेसु	उच्चारइं मंतहो गलियदेसुं ।
असइंतउ पभणइ मंततेउ	हउं किंकर तुम्हं पवणवेउ ।
संसिद्धउ मणिणवि तेहिं रक्खु	गय कण लेवि जहिं णिउ समक्खु ।
रक्खससमेय कण्णाए जुचु	आवंत दिट्ठ लोपहिं वुचु ।
जण भणहिं अज्जु हुय एत्थु संति	एवंविह आया जेत्यु मंति ।
ते दिक्खि वि राणउ हिट्ठविचु	अइपउं पइणउ तौहं विचु ।

5

घत्ता—कण भणेविणु णियबहिणि तेहिं समप्पिय णरवरहो ।

पुणु करिकरपीवरथोरभुर्यं गय लीलएं ते णियपुरवरहो ॥ १२ ॥

10

३] सुसरउ.

12. १ D J °वेसु. २] पवर. ३ J ताहिं. ४ J °भुव.

13

The story of foolish company.

किउ विजावंतहो संगु जेण	सुहसंपइ लब्भइ णरहो तेण ।	
तें विजावंतहो तणउ संगु	सयमेव करेव्वउ जह अहंगु ।	
विजाविहीणु मा करहि मिच्छु	विवरीउ करइ सो विहुरे चिच्छु ।	
किं विजापं हीणहो दिट्ठु दोसु	सो खयरु कहइ तहो जणियतोसु ।	
वाणारसिणयरहो मित्त वे वि	देसंतरु गय अण्णाण ते वि ।	5
धणु अज्जिबि आवहिं वल्लिंवि जाव	ता अंतरि रक्खसु दिट्ठु ताव ।	
सो पेक्खिबि ते भयभीय णट्ठु	पाविट्ठु जेम तवचरणभट्ठु ।	
णउ मुणहिं किं पि हियवणं अयाण	ते पाविय तेण पलायमाण ।	
यत्ता— ता णिसियरें सहुं जुज्जेवि फुडु ते केण वि वद्धइ पंथियइं ।		
छंडाविय सहयर वे वि जण परउवयारें संठियइं ॥ १३ ॥		10

14

The story of low company.

तह णिच्चपं सहुं संसग्गु धीर	इहु कह व ण किज्जइ लडहवीर ।	
णिच्चेण समउं जें कियउ संगु	उप्पज्जइ तहो खेवेण भंगु ।	
सुणु णीचकहाणी कहमि तुज्झु	इह णीइ सुलक्खण हियपं बुज्झु ।	
को वि अत्थि सुवंसणु णाम वणिउ	सो णिच्चणरिंदें लहु जि भणिउ ।	5
जइ अहरअलग्गी पढहि गाह	हउं देमि धरिस्सी तुह अवाह ।	
उट्ठउडअलग्गी गुणसणाह	ता वणिणा तुरियं पढिय गाह ।	
गाथा—अरितेयजलणजालासंजलिया धरणि काणणे सयले ।		
असिजलधारातोयं संसित्ता णिहणयं जाया ॥		
तें रापं तूस्सिबि वणिवरासु	महि दिण्णी खेवें सुंदरासु ।	
ता एक्कहिं दिणि गुणसायरेण	संपीणिय दुत्थिय वणिवरेण ।	10
यत्ता— संसग्गु कियउ सहुं वेडियइं कुडिलेण य वणिणा जाम तहिं ।		
ता जायउ गब्भु खणेण तेंहे संजणिय मणोरह सयल जहिं ॥ १४ ॥		

14, १ S णीचपं. २ S णीचेण. ३ J सलक्खण. ४ J तहो.

The story of low company concluded.

ता तुरिउ तापं सो वणिउ उच्च	महो एकु वयणु तुहुं करि गिरुत्तु ।	
ऐह रायहो बरहिणिमंसुएण	महो दिज्जइ जीवमि निच्छएण ।	
ता गयउ तुरंतउ वणिपहाणु	तहो वरहिणि सम्मुहुं लद्धु ठाणु ।	
सो वरहिणु ल्हिक्किवि जीउ अवरु	घरे जाइवि तें तैहे दिण्णु पवरु ।	
वणिवरहो तुरिउ आसीस देवि	तं खद्धु ताइं मोरउ भणेवि ।	5
ता णयरिहिं सिहि अलहंतएण	देवाविउ डिंडिमु राणएण ।	
सो सुणिवि तापं चेडिणं णिवासु	सिहिवइयरु अक्खिउ सयलु तासु ।	
सो णरवइ रुद्धउ वणिवरासु	मारणहं समप्पिउ तलवरासु ।	
घत्ता—अणुहुंजिवि णिच्चहो संगफलु भयभीपं वणिणा तुरियएण ।		
घरु जाइवि णिच्चणराहिवहो मोरुल्लउ अप्पिउ तक्खणेण ॥ १५ ॥		

The story of noble company.

पुणु उच्चकहाणी गिसुणि पुत्त	संपज्जइ संपइ जैं विचित्त ।	
परिकलिवि संगु णीचहो हिण्ण	उच्चेण समउ किउ संगु तेण ।	
वाणारसिणयरि मणोहिरामु	अरविंदु णराहिउ अत्थि णामु ।	
संतोसु बहंतउ णियमणम्मि	पारद्धिहें गउ एकहिं दिणम्मि ।	
जलरहियहिं अडविहिं सो पडिउ	तहिं तण्हणं भुक्खणं विण्णडिउ ।	5
अमिण्ण विणिम्मिय सुहयराइं	तहो दिण्णइं वणिणा फलइं ताइं ।	
संतुद्धउ तहो वणिवरहो राउ	घरि जाइवि तहो दिण्णउ पसाउ ।	
उवयारु महंतउ जाणएण	वणि णिहियउ मंतिपयम्मि तेण ।	
घत्ता—अणुरापं विणिण वि तहिं वसहिं दिणयरतेयकलायर ।		
गुणगणरयणहं सीलणिहि गहिरिमाइं णं सायर ॥ १६ ॥		

The story of noble company continues.

ता एकहिं दिणि मंतीवरेण	तहो रायहो णंदणु हरिवि तेण ।	
आहरणइं लेविणु दिहिकरासु	गउ तुरिउ विलासिणिमंदिरासु ।	

15. १ J अह. २ J मह. ३ J तहिं. ४ S णीचहो.

16. १ S अरिविंद.

हा हा रउ उट्टिउ पुरवरमि अइदुक्खु पवड्डिउ जणवयमि ।
 जणु जंपइ को वि ण अत्थि कुमरु जो रज्जु करेसइ पत्थु पवरु ।
 ता मंतिमण्हो परिफुरिउ मंतु अवलोयउ गयवरु लडहदंतु ।

घत्ता—तं पुज्जिअि मयगलु मइवरइं परिपुण्णउ कुंभु समप्पियउ ।
 जो रज्जु करेसइ तहो उवरि ढालेसहि पउ वियप्पियउ ॥ १९ ॥

10

20

Karakanda's luck.

पढंत दिणसर साम सरेण मिलाविय देवाणिगाय वरेण ।
 ससंख सडिडिम काहलत्तु पवज्जिउ मेइलु मेइणिपूरु ।
 घराउ विणिग्गउ थारणु तुंगु विलासिणिगेहहो णांइ भुयंगु ।
 लुलावियसुंडु चलावियकणु विलोलसुलोयणु उज्जलवण्णु ।
 स पुण्णउ कुंभु करेण करंतु छणिंदु व पव्वयसिगु सरंतु 5
 पुरमि घरेण घराइं लहंतु समुण्णइ तो वि समग्ग वहंतु ।
 भमेविणु पट्टणु चच्चरवंतु गउ गउ बाहिरि दूरे भमंतु ।
 मसाण्हो मज्जे अउव्वउ मारु गण्ण तुरंतपं दिट्ठु कुमारु ।
 सुसोहणु कुंभु सिरेण णण्ण सिरमि विरेइउ तासु गण्ण ।

घत्ता—सो देखिअि लोयहिं सिरु धुंणिउ हा हा रउ गरुयउ घोसियउ ।
 किं कीयउ णं करिवरिणै मायंगहो कलसु णिवेसियउ ॥ २० ॥

10

21

Karakanda is made king of Dantipur.

इउ मण्णिअि ते सामंत मंति णउ अग्गइ चल्लहिं णउ णियंति ।
 उहुंमण अचल्लहिं जा मणमि खेयरहो ताम तहिं तक्खणमि ।
 मुणिदिण्णेसावें जउ णासियाउ यिज्जाउ पराइउ तासु ताउ ।
 ता हरिसुक्कंडपं खेयरेण लोयहं परिअक्खिउ सुंदरेण ।
 मायंगहो सुउ णउ होइ पड्डु णिवणंदणु पइउ दिव्वदेहु । 5

20. J मंदलु. २ S धुणेवि. ३ S करिवरेण.

21. १ N मुणिदिण्णे.

मा संकडु वच्चइ सरइ अग्नि कर लायहु तुम्हइ करिकरमि ।
जा विज्ज लैखइ णर संगरमि करकंडहो सौ देविणु करमि ।
इउ करिवि खयर विज्जावलेण णियभवणु गयउ पुणु णहयलेण ।

घत्ता—जयघोसु पवड्डिउ गयणयले अमरेहि सुमंगलु पूरियउ ।
कणयामरवण्णहि माणवहि करकंडु रज्जे वइसारियउ ॥ २१ ॥

10

इय करकंडमहारायचरिए मुणिकणयामरविरहए भव्वयणकण्णावयंसे
पंचकल्लाणविहाणकण्णतरुफलसंपत्ते करकंडरजलंभो णाम
बीउ परिच्छेउ समत्तो ।
॥ संधि २ ॥

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III

1

Karakanda enters Dantipur with pomp and ceremony.

ध्रुवकं—पुणु मंतिहिं भणियेउ णवउ णिउ तुहुं गयवरखंधि समारुहहि ।
चलु चलु सुंदर लहु चलहि दंतीपुरि रज्जहो भरु वहहि ॥ १ ॥

णिज्झरझरंतमयगिल्लगंडे	करकंडु चडिउ ता करिपयंडे ।	
क वि लीला मणहर अइवहेइ	णं सुरवइ अइरावइं सहेइ ।	
संचल्लिउ सो सहुं णरवरेहिं	विज्जिज्जमाणु चलचामरेहिं ।	5
लीलाविलाससुहसांमिणीहिं	गाइज्जमाणु वरकामिणीहिं ।	
कलयंठिरावकयहीलणेहिं	संथुव्वमाणु वंदीजणेहिं ।	
गुणपउररायतगायमणेहिं	सेविज्जमाणु णायरज्जणेहिं ।	
परलोयकज्जे उज्जुवगईहिं	सलहिज्जमाणु सज्जणमईहिं ।	
अवरेहिं वि लोयहिं कलियमाणु	गउ सुंदरु पुरवरे जणसमाणु ।	10

घत्ता— सो पुरवरणारिहिं गुणणिलउ पइसंतउ दिट्ठउ णयरे कइं ।
णं दसरहणंदणुं तेयणिहि उज्झहिं सुरणारीहिं जई ॥ १ ॥

2

The flutter amongst the damsels of the town at his entry.

तहिं पुरवरि खुहियउ रमणियाउ	झाणट्टियमुणिमणदमणियाउ ।	
क वि रहसइं तरलिय चलिय णारि	विहडफफड संठिय का वि घोरि ।	
क वि धावइ णवणिवणेहलुज्ज	परिहाणु ण गलियउ गणइ मुद्ध ।	
क वि कज्जलु बहलउ अहरे देइ	णयणुल्लपं लक्खारसु करेइ ।	
णिग्गंथविसि क वि अणुसरेइ	विवरीउ डिंभु क वि कडिहिं लेइ ।	5

1. १ S भणियेउ. २ D J N भामिणीहिं. ३ S किह. ४ S जिह.

2. १ चारि. २ D बहुलउ.

क वि णेउरु करयलि करइ बाल सिरु छंडिवि कडियले धरइ माल ।
 णियणंदणु मणिवि क वि वराय मज्जारु ण मेल्लइ साणुराय ।
 क वि धावइ णवणिउ मणे धरंति विहलंघल मोहइ धर सरंति ।
 घत्ता— क वि माणमहली मयणभर करकंडहो समुहिय चलिय ।
 थिरथोरपओहरि मैयणयण उत्तत्तकणयछवि उज्जालिय ॥ २ ॥

10

3

He enters the decorated palace and is crowned king.

णवरज्जलंभरंजियहिण्ण करकंडइं पुरे पइसंतएण ।
 गयखंधे चडिण्णय जंतएण णिउ राउलु लीलए पत्तएण ।
 ते दिट्ठउ रायणिकेउ तुंगु अइमणहरु णं हिमवंतंसिगु ।
 मुत्ताहलमालातोरणेहिं णं विहसइ सियवंतहिं घणेहिं ।
 किंकिणिरणंतु धयवडवमालु णं णच्चइ पणयिणि विहियतालु ।
 चामीयरमणिरयणेहिं घडिउ णं सग्गहो अमरविमाणु पडिउ ।
 तहिं पइसइ णवणिउ विमलबुद्धि पारंभिय गुंरुयणु मणविसुद्धि ।
 करहेमकुंभु मंगलु करंति क वि माणिणि णिग्गय ता तुरंति ।
 परिमंगलु किउ वरदीवपहिं जय कारिउ पुणु णारीसपहिं ।
 सोवण्णकलसकयउच्छवम्मि पइसारिउ सो णिवमंदिरम्मि ।

5

10

घत्ता— सो सयलगुणायरु सीलणिहि विणयभावसंजुत्तउ ।
 सामंतैमंतिजणपरियरिउ पुरि अच्छइ रज्जु करंतउ ॥ ३ ॥

4

Karakanda sees a portrait and feels attracted.

तहिं तेण वि रज्जु करंतएण आणाविय वंस तुरंतएण ।
 आपसवसेण व जे धरिय धयअंकुसछत्तहं दंड किय ।
 आसावसेण जो तहिं जि ठिउं पुणु आणिवि दियवरु मंति किउं ।
 ता एक्कहिं दिणि करकंडएण वरलीलएं णयरे भमंतएण ।
 देसंतरु जो हिंडंतु पसु तहिं दिट्ठउ सो णरु ललियगत्तु ।
 पुणु दिट्ठउ तहो करे पडु विविचु जो मोहइ लोयहं तणउ चिचु ।
 सो भणियउ करकंडइं णिवेण पडु अप्पहि देक्खहुं सहुं हिण ।

5

३] मिय.

3. १ D N पणए. २ N गुरयण; D गुणरयणमणसुद्धि. ३ N सामंति.

4. १] ठियउ. २] कियउ.

ता तेण समप्पिउ पत्थिवासु जणु रत्तउ अणुराएण जासु ।
 सो पंचवण्णु गुणगणसैंहंतु करकंडइं जोयिउँ पडु महंतु ।
 तहिं रूउ सलक्खणु तेण दिट्ठु णं मयणवाणु हियवएं पइट्ठु ।
 मुहकमलु सउण्हउ दीहसासु जरु दाहु अरोचकु हुयउ तासु ।

10

घत्ता— करकंडइं जोइउ पडु पवरु थिउ हियवएं विभिउ एक्कु खणु ।
 जणपुलयइं कहियउ तहो विरहु तैं मउलिउँ णवणिउ विमणमणु ॥ ४ ॥

5

He learns that the portrait was of the princess of Saurashtra.

णिवहियउ मुणिउ पडधरणरेण वरु होहइ कण्णहे एहु भरेण ।
 इय मुणिवि तो वि पडिलविउ भाय पडु अप्पहि अम्हहं जाहुं राय ।
 णउ छंडइ सो पडु उल्लसंतु पुणु भणइ णरेसरु णीससंतु ।
 महो सहयर अक्खु पयत्तएण पडु लेवि भमहि कज्जेण केण ।
 आयणिवि तैं वयणाणुसारु तहो रायहो कहियउ पडवियारु ।
 पत्थत्थि देव सोरट्ठु देसु सुरलोउ विडंबिउ जैं असेसु ।
 तहिं णयरु अत्थि गिरिणयरु णामु सुरखेयरणरणयणाहिरामु ।
 तहिं राउ अत्थि अरिसिरकयंतु अजवम्मु णोउ अजियंगिकंतु ।

5

घत्ता— तैहे रूवकरंडी कलसरिय जा णयणपियारी णरवरहं ।
 मयणावलि णामइं तेयणिहि सा छूई धीय मणोहरहं ॥ ५ ॥

10

6

She herself had become enamoured of him.

मयणावलि सा एक्कहिं दिणम्मि गय सहियहिं सहुं णंदणवणम्मि ।
 तहिं खेयर जणमणणयणइट्ठु दोल्लेहरि चडीणा ताइं दिट्ठु ।
 गायंता गेयइं मणहराइं कागलियइं करकंडहो किराइं ।
 गेयाइं मणोज्झइं सा सुणेवि धरणीयले णिवडिय तणु धुणेवि ।
 विहलंघल गयकल झीणदेह कसणम्मि पक्खि णं चंदलेह ।

5

३ S महंतु. ४ DJ जोयउ. ५ S हियएं. ६ Mss. मउलिय.

5. १ D णामु. २ J तहिं.

6. १ S दोल्लेहरि. २ S scores this out and substitutes तणाइं in its place in the margin in second hand.

वायाहयकोलि व कंपमाण णिय सहियहिं घर सोएं समान ।
 समसीलहिं जणमणदुहहरीहिं परिपुच्छिय विणएं सहयरीहिं ।
 विहलंघल किं हूई सहीए अम्हहं कहि बहिणिए वच्छलीए ।
 मोहेण वि सहियहिं सरलियाए विरहाणलु अक्खिउ बालियाए ।

घत्ता— जो गीयउ गायउ खेयरहिं मइं सूवउ करकंडहो तणउ । 10
 तो तेण वियंभिउ महो हियउ पुणु चउदिसु लायउ रणरणउ ॥ ६ ॥

7

Marriage—proposal.

मइं तुज्झ सहिए पायडिय वित्ति जइ सक्हि ता महो करि परित्ति ।
 विरहग्गिजालपञ्जलियमाण मेहो णासहिं जाव णं सहिए पाण ।
 ता दुक्खु व्हंतिए णरवरासु संखेवें अक्खिय वत्त तासु ।
 करकंडगेयआयण्णणेण मयणावलि पीडिय कामएण ।
 आयण्णेवि बालहे तणिय वत्त राएण लिहाविय हरिणेत । 5
 जयभूसण कुलगयणम्मि चंद पडु अप्पिउ राएं महो णरिंद ।
 अरिदूसहमोडण भडसहाउ हउं तुज्झ णयरे पडु लेवि आउ ।
 पडु पेक्खिअवि गच्छइ मोहु जो वि वरु होइ णरेसर तौहे सो वि ।

घत्ता— मइं एहउ पिसुणिउ तुज्झ णिव एउ इत्तिउ तम्हा महो सरउ ।
 सा कमलदलच्छी ससिधयण तउ करयलु करपल्लवे धरउ ॥ ७ ॥ 10

8

Madanavali is brought and is married to Karakanda.

तहो सुणिअि वयणु पडधरणरासु पडिविण्णउ राएं सयलु तासु ।
 तें सरिसा कुलगहससहरेण संपेसिय णियणर णिववरेण ।
 दिवहम्मि पसण्णए कयसहाय मयणावलि लेविणु ते वि आय ।
 किय हट्टसोह घरि तोरणाइं संबद्धइं तहो करेकंकणाइं ।
 णाणाविह वज्जइं वाइयाइं गीयाइं रसालइं गाइयाइं । 5
 भावहुइं णच्चइं णच्चियाइं गयतुरयहं थट्टइं खंचियाइं ।
 उग्घाडिउ मुहवडु विहिं जणाहं णं मोहपडलु तगयमणाहं ।

7.] १ महु. २] णु सहिय. ३] ताहिं.

8. १ D करे,

घंयजलिअजलणभामरिउ सत्त देवाविय भट्टहिं पढिवि मंत ।
 करु बौलहे अण्णिउ णववरेण किय सवहणाइं दाहिणकरेण ।
 भउ तारामेलउ णिविहु तेम जम्मे वि ण विहडइ णेहु जेम । 10
 पहिलारउ मिलियउ मणु पसत्थु किउ लोयचारु जणरंजणत्थु ।
 सुविसुद्धदिणहिं रंजियमणाहं सामंतहिं कियउ विवाहु ताहं ।

घत्ता— णरणाहो हुयैउ विवाहु तहिं सुर खेयर देखिखवि उल्लसिय ।
 णियभोयहो उवरि विरत्तमणु तहो तणिय रिद्धि मणि अहिलसिय ॥८॥

9

Karakanda's mother appears at the marriage.
 Embassy from the king of Campa.

तहिं अवसरि पोमावइ वि माय णियणंदणु देखवहुं तुरिय आय ।
 सा दिट्ठी करकंडे णिवेण पुणु पणमिय भावै णवणवेण ।
 णियपुत्तविवाहें हरिसियाणं आसीस पदिणी तुरिउ ताणं ।
 चिरु जीवहि णंदण पुहइणाह कालिंदी सुरसरि जाव वाह ।
 वइसारिय विणणं सा णवेवि दिणु अज्जु सहलु पइउ भणेवि । 5
 सम्माणिय वयणहिं कोमलेहिं परिहाविय बत्थाहिं उज्जलेहिं ।
 आसीस देवि सा गय तुरंति करकंडकिसि णं विण्फुरंति ।
 ता एत्तहिं जणमणजणियराउ करकंडपुरउ पडिहारु आउ ।

घत्ता— करकमल णिवेसिवि सिरकमले पडिहारु पयंपइ पुट्टसर ।
 चंपाहिवरायहो दूउ णिव सो अच्छइ सिंहवारम्मि वरु ॥ ९ ॥ 10

10

The king of Campa claims homage from Karakanda.

तं सुणिवि वयणु करकंडपण पडिहारु पउत्तउ तुरियपण ।
 लइ जाहि तुरिउ सो सुहडु जेत्थु चंपाहिवदूवउ आणि एत्थु ।
 तं रायहो वयणु सुणेवि तेण लहु आणिउ सो पडिहारपण ।
 सो देखिखवि दूवउ राणपण संमाणिउ दाणइं आसणेण ।
 संसिद्धी मेइणि सयल जासु भणु कुसलु दूव चंपाहिवासु । 5

१ J धिय ३ J बालहिं. ४ SJ originally read हुइउ which is corrected in S as हुअउ and in J as हुअउ.

9. १ JN तुट्टसर or रुट्टसर.

10. १ N संदिट्ठी.

दूवेण भणिउ तहो कुसलु राय पइं जेहा अच्छहिं जसु सहाय ।
अणवरउ णरिंदहिं विहियसेव सो सुमरइ तुम्हं देवदेव ।
जह जलहं ण भिण्णउ सीयलत्तु तह चंपणरिंदहो तुहुं णिरुत्तु ।

घत्ता— लइ पालहि णिव करकंड तुहुं चंपाहिवरायहो केर वर ।

होएविणु एक्कहिं बे वि जण अणुहुंजहु तुम्हं भोय धर ॥ १० ॥

10

11

Karakanda proposes to decide the issue by an open battle.

विणु केरइं लब्भइ णाहि मिच्च एह मेइणि भुंजहुं हत्थमेत्त ।
ण वि पालहि जइ पुणु सेव तासु तो ठाउ करहि अह कहिं मि णासु ।
तं सुणिवि वयणु करकंडएण तें हियवणं कोहु धरंतएण ।
आयंबणयण भालयले णीय णं चंददिवायर सेगि ठीय ।
जाजाहि दूव तउ सामि जेत्थु तुहुं खणु वि एक्कु मा वसहि एत्थु ।
संखेवें कहि चंपाहिवासु हउं आयउ तुरियउ तुंज्झ पासु ।
जइ संगरि अत्थि भडावलेउ संगामु मज्झु ता तुरिउ देउ ।
इउ सुणिवि वयणु गउ दूउ तेत्थु सिरिधाडीवाहणु वसइ जेत्थु ।

5

घत्ता— तें कहियउ दंतीपुरिणिवइं सो पइं देव णं वि णवइ ।

संगामरंगि तुम्हेंहिं सहुं अइजुज्झइ धीरउ इउ लवइ

10

12

Karakanda's march. The Ganges. Siege of Campa.

तं सुणिवि वयणु चंपाहिराउ सण्णज्झइ ता किर बद्धराउ ।
तावेत्तहिं दंतीपुरिणिवेण कंपाविय मेइणि मंदरेण ।
णिण्णासियअरियंणजीवएण उड्ढाविय दहदिसि रय रणेण
णहु छाउउ खलियउ रवि वएण लहु दिण्णु पयाणउ कुड्डएण
गंगापपसु संपत्तएण गंगाणइ दिट्ठी जंतएण ।
सा सोहइ सियजल कुडिलवंति णं सेयभुवंगहो महिल जंति ।
दूराउ बहंती अइविहाइ हिमवंतगिरिंदहो किस्ति णाइं ।

5

२ J सहाइं.

11. २ S सगे. २ J तुज्झ. ३ DN ण णवि.

12. १ S सुणेवि. २ S N अरिणर.

विहिं कूलहिं लोयहिं ण्हंतपहिं आइब्हो जलु परिर्वितपहिं ।
 दम्भं कियउडुहिं करयलेहिं णइ भणइ णाई पयहिं छलेहिं ।
 हउं सुद्धिय णियमग्गेण जामि मा रुसहिं अम्हो उवरि सामि । 10
 णइ पेक्खिवि णिउ करकंडैणामु गउ जणणणयरु गुणगणियधामु ।
 घत्ता— जे संगरि सुरवरखेयरहं भउ जणियउ धणुहरमुअसरहिं ।
 ते वेढिउ पट्टणु चउदिसिहिं गयतुरयणरिंदहिं दुद्धरहिं ॥ १२ ॥

13

The king of Campa receives information.

तं वेढिउ जा राएण तेण ता आउलि पुरयणु हुउ खणेण ।
 णरणाहो कहिउ पेरेण केण उवरुद्धउ परबलु सयलु जेण ।
 हे णरवइ परबलवणहुआसे वंदीयणसज्जनपूरियासे ।
 उदंडसुंड गय गुलुगुलंत कुडिलाणण वरहय हिलिहिलंत ।
 संचल्लिय रहवर धरहरंत फारक्कहिं फुरियहिं फरहरंत । 5
 करवालकिरण रविकरहरंत वंकुडिय कउत्तल थैरहरंत ।
 लुरिपहिं कौंत अइविप्फुरंत पवणा इष वेपं संचरंत ।
 सीहोवैमदुद्धरु अइपयंडु तुहं उवरि पराइउ वहरिंदु ।
 घत्ता— तं सुणिवि णरिंदहो मुहकमलु संजायउ रत्तुप्पलसरिसु ।
 डसियाहरु भूभंगुरणयणु कोहाणलु चड्डिउ गउ हरिसु ॥ १३ ॥ 10

14

The Campa-king marches out with his forces.

ताव सो उट्ठिओ धाइया किंकरा संगरे जे वि देवाण भीयंकरा ।
 वाउवेया हया सज्जिया कुंजरा चक्कचिक्कार संचल्लिया रहवरा ।
 हक्क उक्कार हुंकार मेल्लंतया धाविया के वि कुंताइं गेण्हंतया ।
 के वि सम्माणु सामिस्स मण्णंतया पायपोमाण रायस्स जे भत्तया ।
 चावहत्था पसत्था रणे दुद्धरा धाविया ते णरा चावचित्ता वरा । 5
 के वि कोषेण धावन्ति कप्पंतया के वि उगिण्णखग्गेहिं दिप्पंतया ।

१ करकंडु णामु.

13. १ J 'धु. २ SJ थरहरंत ३ SJ थलहरंत; N वरहरंत. ४ D सीहो इव. ५ DN तहो.

के वि रोमंचकंचेण संजुत्तया

के वि सण्णाहसंबद्धसंगत्तया ।

के वि संगामभूमीरसे रत्तया

सग्गिणीछंदमग्गेण संपत्तया ।

घत्ता— चंपाहिउ णिग्गउ पुरवरहो हरिकरिरहवरपरियरिउ ।

उदंडचंडपीवरकरहिं भणु केहिं ण 'केहिं ण अणुसरिउ ॥ १४ ॥

10

15

Fight begins.

ता हयइं तूराइं

भुवणयलपूराइं ।

वज्जंति वज्जाइं

सज्जंति सेण्णाइं ।

आणाए घडियाइं

परबलइं भिडियाइं ।

कुंताइं भज्जंति

कुंजरइं गज्जंति ।

रहसेण वग्गंति

करिदसणे लग्गंति ।

5

गत्ताइं तुट्ठंति

मुंडाइं फुट्ठंति ।

रुंडाइं धावंति

अरिथाणु पावंति ।

अंताइं गुप्पंति

रुहिरेण थिप्पंति ।

हड्डाइं मोडंति

गीवाइं तोडंति ।

घत्ता— के वि भग्गा कायर जे वि णर के वि भिडिया के वि पुणु ।

10

खग्गुग्गामिय के वि भड मंडेविणु थक्का के वि रणु ॥ १५ ॥

16

Karakanda requisitions the Vidya.

ता रोसें चंपाहिउे णरिंदु

रहे चडिवि पधायउ णं सुरिंदु ।

सो तुरिउ गयउ परबलणिवासु

अब्भिडियैउ करकंडहो णिवासु ।

ता कलयलु वड्डिउ विहिं बलाहं

याणावलिल्लाइयणहयलाहं ।

करकंडे कोहाणलजुएण

अइरावइकरदीहरभुएण ।

ता तुरियइं चंपणराहिवासु

सहसत्ति पमेल्लिय सत्ति तासु ।

5

रड्डु छिण्णिउ चिण्हद्धउ खणेण

पुणु सारहि पाडिउ तुरिउ तेण ।

14. १ SD केहें.

15. १ J omits कुंजरइं गज्जंति. २ J कि वि.

16. १ S चंपाहिद्व. २ N अन्मडियउ.

ता खेवें चंपणराहिवेण संपेसिय बाण तुरंतपण ।
 सर पेसिय जा चंपाहिवेण करकंडहो बलु भग्गउ खणेण ।
 घत्ता— करकंडएं पेच्छिवि बलु चलिउ मणि रोसु महंतउ विप्फुरिउ ।
 जा विज्ज पइणी खेयरहं तहे पेसणु दिण्णउ तें तुरिउ ॥ १६ ॥ 10

17

The havoc wrought by the Vidya until overpowered
 by Campa-king.

ताव तेण दुद्धरेण मुक्क विज्ज मच्छरेण ।
 ता खणेण विज्ज धिट्ठ धाविया तुरंत दिट्ठे ।
 फे क्करंति हुं क्करंति वाउवेय संचरंति
 रक्खसी व वावरंति भासुरा वि खे मिलंति ।
 कुंभिकुंभ णिदलंति रैहवरेण रह दलंति 5
 संगरम्मि जे वि दिट्ठ दंसणेण ताहे णट्ठ ।
 के वि मुच्छमोहियाइं के वि जोहैं जोहियाइं ।
 के वि घायखंडियाइं के वि जीव छंडियाइं ।
 घत्ता— ता कुवियइं चंपणरेसरइं तुरिण वि असिलय करे धरिय ।
 जा विज्ज गिलंती णरसयइं बलसत्ति खणद्धे तहे हरिय ॥ १७ ॥ 10

18

Karakanda takes up his bow in wrath.

गय विज्ज तट्ठीय करकंडे दिट्ठीय ।
 रोसं वहंतेण करे धणु हुं किउ तेण ।
 तहो चप्पे गुणु दिण्णु तं पेक्खि जणु खिण्णु ।
 ता गयणे गुणसेव खोहं गया देव ।
 टंकारसहेण घोरें^२ रउहेण । 5

17. १ NS दुद्ध. २ JNS omit this foot and D gives it in the margin.

३ J जीय.

18. १ Folio No. 19 of J containing the portion of this कडवक beginning with हु किउ तेण and कडवक 19, 20 and the first eight lines of 21 is missing. २ SJ घोरें.

धरणियलु तडयडिउ तसे कुम्मु कडयडिउ ।
 भुषणयलु खलभलिउ गिरिपवरु टलटलिउ ।
 मयरहरु झलझलिउ धरणिदु सलवल्लिउ ।
 खगणाहु परिसरिउ सुरराउ थरहरिउ ।

घत्ता— सो सहु सुणेविणु धणुगुणहो रह भग्गा णट्ठा गयपवर । 10
 मउ गलियउ चंपणराहिवहो भयभीय ण चल्हहिं कहिं खयरें ॥ १५ ॥

19

Karakanda's mother appears on the scene.

सुरलोयहं छुड हियवउ विभिणु छुड परबलु भयभीयउ णिसणु ।
 संबद्धउ छुड वसोहथाणु छुड भग्गाउ चंपणरिंदमाणु ।
 छुड चाउ खणद्धे सज्जियाउ छुड सेयजलें गुणु मज्जियाउ ।
 करकंडें गुणे किउ बाणु पवरु चंपोहिवेण ता मुक्कु अवरु ।
 हुउ बाणु गिरत्थउ सो हु जाव पोमावइ संगरे पत्त ताव । 5
 सा दिट्ठिय तेण णरेसरेण पुणु पर्णमिय दूरहो णयसिरेण ।
 हे माए माए संगरे असज्जे किं आइय तुहुं भडनियरमज्जे ।
 सा भणइ पुत्त संवरहि चाउ एहु धाडीवाहणु तुज्झ ताउ ।

घत्ता— कहि माए महासइ गुणणिलउ किमु ताउ महारउ णिउ हवइ ।
 ता ताइं तुरंतइं तहो कहिउ सुणि पुत्त महाबल धरणिवइ ॥ १८ ॥ 10

20

Padmavati recalls the incidents connected with his birth.

चंपाउरिरायहो घरे रमणी हउं होंती जणवयमणदमणी ।
 संजायउ जइयहुं गम्भे तुहुं उप्पण्णउ तइयहुं दुक्खु महुं ।
 हउं हरिवि णीय ता करिवराइं दंतीपुरि बाहिरि दुद्धरौं ।
 तहिं जायउ भीममसाणि तुहुं पइं पेक्खवि जायउ मज्झु सुहुं ।
 करकंडु णरेसरु एक्कु खणु तं सुणिवि वयणु थिउ विमणमणु । 5
 णियपुत्तहो अक्खवि चत्तभया पुणु तुरियउ कंतहो पासे गया ।
 सा दिट्ठिय चंपणरेसरेण गंगाणइ णं रयणायेरेण ।

३ N तलु. ४ D धणुहरहो. ५ SJ खयर in place of कहिं खयर.

19. १ N वइयइ ठणु. २ N पणविय लहु पहु णियसरेण.

20. १ N हुंनिय. २ DJS ०रं.

जाणतें एह पोमावइया तो वि तेण सहावें सा णमिया ।
 अह गरुवउ जो वयभरु धरेइ तें राणउ कंतहे थुइ करेइ ।
 घत्ता— परिपुच्छिय चंपणराहिवइं कह छुट्टिय तुहुं तहो गयवरहो । 10
 ता कहियउ ताइं तुरंतियणं णिव गयणं पमुक्की तडे सरहो ॥ २० ॥

21

The battle field becomes a scene of family embraces.

तहो पासे मसाणणं महो सुयउ कुलमंडणु गंदणु सो हुयउ ।
 परिपालिउ केण वि खेयराइं वउ लइयउ तहिं मेइं णिव भराइं ।
 दंतीपुरिराणउ ता मुयउ तहिं णयरे णराहिउ सो कियउ ।
 सो जाणहि एवहिं तुह भिडिउ तुहुं कोहपिसाणं परिणडिउ ।
 मा मुज्झहि छंडहि एहु गहुं णिव गंदणु तेरउ एहु पहुं । 5
 तं वयणु सुणिवि चंपाहिवइ संतुट्टउ तक्खणे सो हियइं ।
 हउं धणणउ जसु पइउ सुयउ जो संगरे धीरउ दिढभुयउ ।
 परिछंडिवि धणुंहरु गलियसरु करकंडपासु गउ णिवपवरु ।

घत्ता— पुणु जाइवि धाडीवाहणइं आलिंणितु गंदणु सो खणिण ।
 जह संगरे जाइवि तेयणिहि पज्जणु कुमरु दामोयरिण ॥ २१ ॥ 10

22

Karakanda is crowned king of Campa and his father
 retires for penances.

करकंडइं वुत्तउ णियजणणु पइं सरिसउ जं मइं कियउ रणु ।
 मा गिण्हहि मेरउ देव छलु तं खमहि भडारा महो सयलु ।
 तं सुणिवि वयणु चंपाहिवइं उल्लसियउ तक्खणे सो हियइं ।
 गउ लेविणु णयरहो सहुं णिवेहिं पइसारिउ णाणाउच्छवेहिं ।
 सा णयरी करकंडं सहेइ अमराउरि लज्जा तहो वहेइ । 5
 णर स्यणइं लेविणु साणुराय णिवमंदिरे वद्धावणहुं आय ।

१ N णविया ४ D J S गरुयउ जो वयभरु धरेइ.

21. १ N सइं. २ N गाहु. ३ N जाहु. ४ N धणु गंभीरसरु. ५ N करकंड पयासितु णितु पवरु.
 ६ N णाइ in place of कुमरु.

ता दुखररायहं जो घरेहु	करकंडहो बखु रायपहु ।	
पुणु अप्पुणु रायं तयस्वणेण	तणु मंडिउ तवसिरिभूसणेण ।	
कम्महुगंठिणिट्टवणसारु	तउ चरिवि सुदुखरु काममारु ।	
तणु छंडिवि खंडिवि हिययगंठि	सो लग्गउ सिबबहुतणपं कंठि ।	10

यत्ता— गउ धाडीवाहणु सिवणिउ कणयामरवणुणउ गुणहं घरु ।
करकंडु करंतउ रज्जु पुरि सो अच्छइ माणिणिहिययहरु ॥ २२ ॥

इय करकंडमहारायचरिए मुणिकणयामरविरहए भव्वयण-कणावयंसे पंचकल्लाणविहाण-
कपतरुफलसंपत्ते करकंडचंपापुरिपवेसो णाम तइउ परिच्छेउ समत्तो ।
॥ संधि ॥ ३ ॥

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IV

1

Karakanda's resolve to subdue the kings of the South.

ध्रुवकं—करकंडइं साहिबि महि सयल परिपुच्छिउ मइवर विमलमइ ।
भणु सम्मइ मइवर को वि णरु जो अज्जु वि दुट्ठउ ण वि णवइ ॥

सो मइवर पभणइ देवदेव	तुह महियलु सयलु वि करइ सेव ।	
पेरि दिविडदेसे णिव अत्थि धिट्ठ	ते णमहिं ण कासु वि हियइं दुट्ठ ।	
सिरिचोडि पंडि णामेण चेर	णउ करहिं तुहारी देव केर ।	5
आयणिवि तं चंपाहिवेण	संपेसिउ दूवउ तहो खणेण ।	
तैं जाइवि ते चोडाइराय	इउ भणिय णवहु करकंडपाय ।	
णिब्भत्थिउ दूवउ तेहिं सो वि	जिणु मेल्लिवि अण्णु ण णवहुं को वि ।	
करकंडहो आइवि कहिउ तेण	णउ करहिं सेव तुह किं परेण ।	
तं सुणिवि वयणु करकंडु राउ	जइ देमि ण तहो सिरि णिययपाउ ।	10
तो महियलपुत्तइंदियसुहासु	महो अत्थि णिविस्ति परिग्गहासु ।	
एह पइज करिवि करकंडण	लहु दिण्णु पयाणउ कुद्धण ।	
घत्ता—चंपाहिउ चलिउ तहो उवरि गय चडिवि विणिग्गउ पुरवरहो ।		
चउरंगइं सेण्णइं संजुयउ सो लीला धरइ सुरेसरहो ॥ १ ॥		

2

His march and camp at Terapur.

तहो जंतहो महि हयखुरहिं भिण्ण	गयणंगणि गय रय धूमवण्ण ।	
पसरंतहिं तेहिं दिगाणणाहं	णं मुहवडु किउ दिसिवारणाहं ।	
महि हल्लिय चल्लिय गिरिवरिंद	कंपंत पणट्ठा खे सुरिंद ।	
दक्खिणवहे गउ तेरापुरम्मि	तहो दक्खिणदिसिहिं महावण्णम्मि ।	
आवासिउ तहिं बलु चाउरंगु	खणे सीहपुल्लिइहं हुयउ भंगु ।	5

1. १ N पर. २ S पयज.

संताडिय दुसय पंचवण्ण णं अमरगेह भूमिहिं पवण्ण ।
 गय करिवर लेविणु जलहो मेट्टु रासहियहिं धाविय खर पडिट्टु ।
 लोलाविय धेय णिवणरवरेहिं महि णच्चइ णं उच्चियकरेहिं ।

घत्ता— आवासिउ अच्छइ जाँव तहिं करकंडणराहिउ पउँरबलु ।

पडिहार पराँइउ तहो पुरउ दूराउ णमंतउ हरियमलु ॥ २ ॥

10

3

Siva, the king of Terapur, visits Karakanda.

णिउ अत्थि देव तेरापुरम्मि सिउ णामें रुढउ भूवलम्मि ।
 सो तुम्हहं पेक्खहुं एत्थु आउ किं आवइ किं सो वलिवि जाउ ।
 करकंडे वयणु सुणेवि तासु पडिहार भणिउ तेराहिवासु ।
 पईसार खणद्धं तासु देहि तुहुं अप्पुणु जाणवि लेवि पडि ।
 पडिहारें सो णिउ आणिओ वि करकंडए पुणु सम्माणिओ वि ।
 पुणु तेण पपुच्छिउ करिवि वाल तुह कुसलु णरेसर सयलकाल ।
 तें भणिउ णरेसर कुसलु मज्झु जं सिंविउ करुणजलेण तुज्झु ।
 तहो वयणें करकंडहो णिवासु तहो उवरि पवड्डिउ गेहु तासु ।
 अइपउरु पइण्णउ पुणु पसाउ किउ दाणइं वयणइं साणुराउ ।

5

घत्ता— पुणु पुच्छिउ सिउ करकंडण महो भाइय अक्खु पयत्तएण

जं दिट्ठउ किं पि मणोहरउ अच्छरिउ वणम्मि भमंतएण ॥ ३ ॥

10

4

Karakanda, guided by Siva, explores the locality.

तं वयणु सुणिवि तेराहिवेण करकंडहो अक्खिउ पुणु सिवेणे ।
 पैत्थत्थि देव पच्छिमदिसाहिं अइणियडउ पव्वउ रम्मु ताहिं ।
 तहिं अत्थि लयणु णयणावहारि थम्हाण सहासहिं जं पि धारि ।
 तहो लयणहो उप्परि गिरिवरम्मि चूडामणि णं मउडहो सिरम्मि ।
 गुरु वामिउ अच्छइ सोहमाणु केणावि ण कलियउ जासु माणु ।

5

2. १ DJN गय. २ J जाम. ३ N पवरं ४ J परायउ.

3. १ D पयसार.

4. १ SJ वि. तेण. २ SN अत्थत्थि.

जलु पउमइं लेविणु तहिं पवणु तं पुज्जइ करिवरु सेयवणु ।
 एम अच्छइ सो करि बहुअकाल एउ कहियउ मइं तुहं सामिसाल ।
 आयणिवि तं करकंडु राउ गउ पव्वयसम्मुहुं सिवसहाउ ।

घत्ता— महिमहिलहे थणु व मणोहरउ कीलाघरु देवहं जो भरेण ।
 करकंडइं सो गिरि दिहु खणे कहलासु णाईं भरेहसरेण ॥ ४ ॥

10

5

Discovery of an old cave-temple.

करिकुंभ वियारिवि जहिं भमंति मुत्ताहल चरणहिं हरि मुभंति ।
 रंजंति सीह कथइं सहंति जहिं मयजलु मयगल णउ बहंति ।
 सारंग णिरंतरु जहिं चरंति साहामय कथइं वु करंति ।
 परिभमहिं कहिं मि दादाकराल हरिसम्मुह दितहो दुक्क कोल ।
 थोवंतरि तहिं सो चडइ जाम करकंडइं दिट्ठउ लयणु ताम ।
 णं हरिणा अमरविमाणु दिट्ठु करकंडु णराहिउ तहिं पइट्ठु ।
 सो धणु सलक्खणु हरियदंभु जे लयणु कराविउ सहसक्खंमु ।
 पुणु दिट्ठउ तें जिणु वीयरउ संथुणणहिं लमाउ साणुरउ ।

5

घत्ता— जय चउगइणासण मलहरण जय माणगिरिंदहो दलणपवि ।
 महो देव णिरंजण तुहुं सरणु अण्णाणतिमिरपरिहरणरवि ॥ ५ ॥

10

6

An elephant is found worshipping an ant-hill.

जिणेसरु वंदिवि पत्थिव बे वि गिरिंदहो उप्परि सिग्घ चडेवि ।
 णिहालिय तेहिं दिसाहं मुहाइं मणमि णिवाहहं जाइं सुहाइं ।
 णिहालिय अच्छहिं जाव वणम्मि सुधारणु पत्तउ ताव खणम्मि ।
 सरोचरे पोमइं लेवि करिहु समायउ पव्वउ णाईं समुहु ।
 झलाझल कणरणण सरंतु केवोलच्चुपण मणण झरंतु ।
 सुपिंगललोयणु दंतहिं संसु चडावियचावसमुण्णयवंसु ।
 दुरेहकुलाइं सुदूरे करंतु दिसामुह सुंडजलेण भरंतु ।
 करेण सरोयसयाइं हरंतु सुमोत्तियदाम सिरेण धरंतु ।

5

6. १ J omits this and the following three feet.

घत्ता— तें करिणा लेविणु पंकयइं करु भरेवि जलेण तुरंतपण ।

परिदक्खिण देविणु सिंचियउ तें पूजिउ वामिउ भवियण ॥ ६ ॥ 10

7

Karakanda sees the lake and examines the ant-hill.

गउ वामिउ पूजिवि करि सुराउ

ता गयउ सरहो करकंडु राउ ।

आवंतहो तहो अइदिहि जणंतु

खगरावइं आवहु णं भणंतु ।

जलकुंभिकुंभकुंभइं धरंतु

तण्हाउरजीवहं सुहु करंतु ।

उइंङणलिणुउण्णइ व्हंतु

उच्छल्लियमीणहिं मणु कहंतु ।

डिंडीरपिंडरयणहिं हसंतु

अइणिम्मलपउरगुणेहिं जंतु ।

5

पच्छण्णउ वियसियपंकणहिं

णच्चंतउ विविहविहंगणहिं ।

गायंतउ भमरावलिरवेण

धावंतउ पवणाहयजलेण ।

णं सुयणु सुहावउ णयणइहु

जलभरिउ सरोवरु तेहिं दिहु ।

घत्ता— जलु लेविणु दोहिं वि णिववरहिं पय धोइवि मुहुं पक्खालियउ ।

जं पुज्जिउ करिणा पंकयहिं तं वामिउ तेहिं णिहालियउ ॥ ७ ॥ 10

8

The ant-hill is excavated.

करकंडे चित्तिउ मणि मणोज्जु

एउ वामिउ णिच्छउ वंदणिज्जु ।

इह अच्छइ को वि महंतु देउ

परिपूजिवि करि गउ तें सुवेउ ।

जें वामिउ पुज्जइ करि पसणु

तें धम्मं हुउ णं सेयवणु ।

मणि चित्तिवि इउ सो साणुराउ

उववासइं थिउ करकंडराउ ।

अण्णहिं दिणि वामिउ तं पि तेण

खाणाविउ करकंडे खणेण ।

5

तं समथलु तेहिं खणेण कीउ

णं पावपडलु णिण्णासु णीउ ।

थोवंतरु खणियैउ पुणु वि जाव

मणिकिरणदिसि णीसरिय ताव ।

घत्ता— ता मिलिय णहंगणे अइवहल चउदिसिहिं भमेविणु णिम्मलिय ।

करकंडहो णावइ कित्ति वर अमराहिउ देक्खहुं संचलिय ॥ ८ ॥

8. 1 N adds before this in the margin जं अच्छइ वामिए किं पि वत्थु तं पेक्खउं जइ ता महु पसत्थु, 2 S खणाविउ, 3 S] खणियइं.

Discovery of a Jina image.

ते रहसैं तरलिय खणहिं जाव जिणबिबु विणिग्गउ तेत्थु ताव ।
 मणिरयणविणिग्गमिउ फणकडणु छत्ताइमाणु तहो सहइ सणु ।
 दुंदुहि भामंडलु चमर बे वि सुहु जणहिं सवणणयणाण ते वि ।
 सिंहासणु वडुरयणहिं जडीउ सुरराएं णं अप्पणुं घडीउ ।
 तं पयडउ किउं बाहिरे विहाइ महि भिंदिवि धम्महो पिंडु णां ।
 ता अमरहिं दुंदुहि णहे हईय घणकुसुमविट्ठि गयणहो पडीय ।
 अइणिम्मल दिम्मुह सयल जाय संभूया परिमलसहिय वाय ।
 गुणरयणणिहाणहो पत्थिवासु संपुण्ण मणोरह सयल तासु ।

5

घत्ता— अणुराएं तहो कंटइयतणु पप्फुल्लिउ तोसैं मुहकमलु ।

जलु लेवि सरोवरि जिणु णहविउ बहुकमलहिं पुज्जिउ विगयमलु ॥१॥

10

Karakanda's hymn to the Jina.

वरभस्तिभारसण्णयसिरेण पारंभिय पुणु थुइ णिववरेण ।
 जय सुरतिरीडमणिलिहियपाय जय भुवणणयरपालणसुराय ।
 जय कम्मविडविछिदणकुठार जय चउगइसायरपरमतार ।
 जय पावतिमिरफेडणदिणैस जय णिज्जियमयभडणिरवसेस ।
 जय रायंभुवंगमदमणमंत जय मयंणइक्खुपीलणसुजंत ।
 जय केवलकिरणफुरंत संत जय हंभियकम्मासववहंत ।
 जय जय सिरिवहुकण्णावतंस जय भवियणमणसररायहंस ।
 जय णिच्च णिरंजण कलविर्हाण जय सिवगइमहिलहे वयणे लीण ।

5

घत्ता— जय जय देव जिणिंद पडु पइं ज्ञायइं अणुदिणु णियमणिणै ।

तवें दंसणे णयणइं अज्जु पुणु संजायइं णिच्चइं महो खणिणं ॥ १० ॥

10

The Jina image is carried into the cave.

उच्चायिउ सो जिणु णिववरेण कइलासु णां लंकेसैरेण ।
 विहिं करहिं धरिउ सिरउवरि भाइ गोवद्धणु हरिणा कलिउ णां ।

9. १ JN अप्पणु. २ SD किय.

10. १ N काम. २ DN माण. ३ S मणेण, ४ N तउ. ५ S खणेण.

11. १ JDN उच्चायउ. २ N लंकेसैरेण.

तहिं अवसरे देवहिं कुसुमविट्ठि	परिमेलिय तहो मणे भइय तुट्ठि ।	
अमरेहिं मि केहिं मि धरिउ छत्तु	घुसिणेण वि चञ्चिउ किहिं मि गत्तु ।	
परिचालिय केहिं मि चमर तार	दुंदहि अप्फालिय केहिं फार ।	5
के वि तंडउ णञ्चहिं साणुराय	दूराउ णमहिं के वि जिणहो पाय ।	
जिह अमरहिं ण्हाइवि मंदराउ	घरु णियउ जिणेसरु मंदराउ ।	
पर्यौइं विहिणं तह गुणणिकेउ	करकंडें णीयउ लयणु देउ ।	

घत्ता— जिणु लयणे णिवेसिउ तें णिवेणें परिपुज्जिधि अञ्चिधि चंदणिणं ।
अवल्लोइय पढमी पुणु पडिम अणुराउ वहंतें णियमणिणं ॥ ११ ॥ 10

12

Karakanda discovers a knot on the lion-seat of the first image and an sculptor explains to him its purpose.

ता तक्खणे तहो जिणे गइय दिट्ठि	हरिबीढहो उप्परि दिट्ठि' गंठि ।	
णं फलिहसिलहे हरिमणि विहाइ	उडुरायहो लग्गउ हरिणु णाई ।	
सा पेक्खवि मणे चित्तेइ राउ	गंठीणं हयउ जिणविबराउ ।	
जो सयलकम्मपरिकरणकारि	कोकाविउ सो तें सुत्तधारि ।	
भो परममित्त अक्खहि पसत्थु	तुहं जाणहि सयलु वि कम्मसत्थु ।	5
परिपुच्छिउ बोल्लिवि अइपियाइं	जिणपडिमहे दीसइ गंठि काइं ।	
तं णिसुणिवि पभणइ पावहारि	पडिमागयैरुवअणेयकारि ।	
जं पुच्छिउ देव मणोहिराउ	तं अक्खमि तुम्हहं दुहविराउ ।	

घत्ता— जिणपडिम घडिय जइयहुं णिवइ जलवाहिणि सिर तइयहो खणेण ।
मइं णिसुअउ दिट्ठु परंपरएं एह धरिय गंठि तें कारणेण ॥ १२ ॥ 10

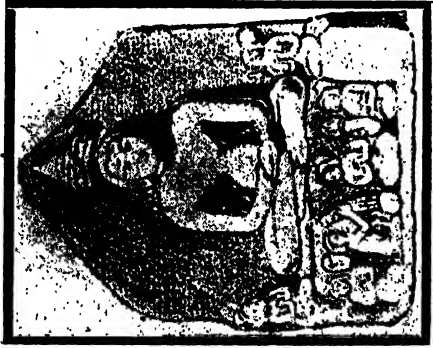
13

Karakanda desires to see the water-spring blocked by the knot.

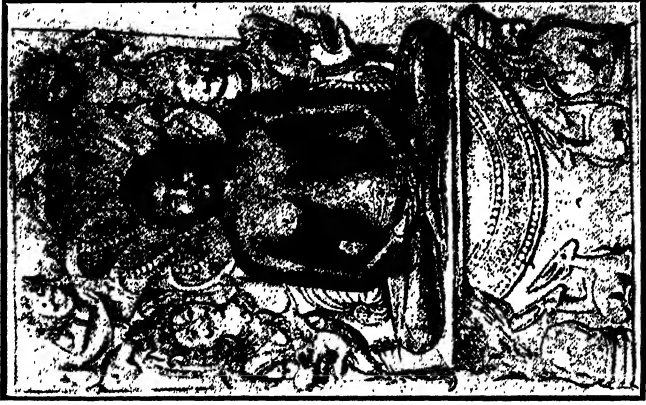
ता भणइ णरेसरु परममित्त	किम दीसइ जलवाहिणि विचित्त ।	
तं सुणिवि भणइ भो ललियदेह	णीसरइ कह व जइ देव एह ।	
बहुरोय करइ जणवणं पसत्थ	जे सलिलु पियहिं ते विरु असत्थ ।	
बहुदुक्खपरंपरभरिणं आपं	इउ मण्णेवि किं पयडाइं आपं ।	
ता राणं भणियउ तं सुणेवि	जलु धरमि मित्तं लयणु वि बिणेवि ।	5

३ S एयइं. ४ DN णियेण. ५ S चंदणेण. ६ S मणेण.

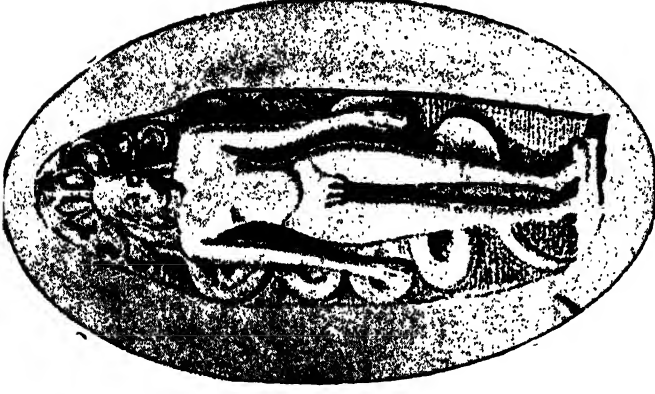
12. १ DN दीह. २ DN गइं.



६. प्रधान गुप्त की एक जिनमूर्ति
The seated Jina carved on
a slab in cave No. 2.
(P. 44, intro.)



५. प्रधान गुफा के मूलनावक
The principal image of Pārśvanātha
in cave No. 2.
(P. 45, intro.)



३. प्रधान गुफा में एक खड्गासन जिनमूर्ति
The standing figure of Pārśvanātha
carved on a loose block of
stone in cave No. 2.
(P. 44, intro.)

कोऊहलु पउ दक्खालि तो वि पुणु सुत्तधारि पभणइ सुणेवि ।
 जइ एह गंठि फेडेहुं देव णीसरहुं तुरिउ जलभरिउं केव ।
 तं वयणु तुरंतं णिववरेण दहुरउ कराविउ तक्खणेण ।
 घत्ता— तं लयणु चिणिवि णिउणउ करिवि सणरालहिं बहुविहपत्थरहिं ।
 सो राणउ सिलवइ दो वि जण जिणपाडिमहे सम्मुहुं संचरहिं ॥१३॥ 10

14

The knot is scraped and water gushes forth.

जा रायं असुहाई गणिया सिलवइणा टंकिपं सा हणिया ।
 गुरुघायवडणं णिगय फुलिंगं णं कोहवसइं अहिजलणलिंग ।
 तंहे गंठिहे वयणहो बहलफार ता णिगय तक्खणि सलिलधार ।
 पढमउ भुंभुक्कइ णिगमेइ णं मेइणि भीयं उव्वमेइ । 5
 णिगंती बाहिरि सा विहाइ महि भिंदिवि फणिवइघरिणि णाइं ।
 परिसहइ सा वि भूमिहिं मिलंति गंगाणइ णं खलखल खलंति
 पसरंतिपं तापं खणेण भव्बु तं भरियउ लयणु जलेण सव्वु ।
 णं अमियकुंडु बहुरसजलेण णं धम्मसारु थिउ जलछलेण

घत्ता— अह पयडिउ गिरिणा णिययमणु हउं पत्थउ सज्जणु हिययहरु ।
 णं तुट्ठे तासु णराहिवहो संखेवें विण्णउ अमियघरु ॥ १४ ॥ 10

15

Karakanda's repentance.

तं पेक्खिवि ते मणे भयभरीय तम्हाउ दुहेण विणीसरीय ।
 दहुरहो उवरि सो गयउ राउ चित्ताविवण्णु थिउ मंदराउ ।
 णं कुलिसणिहायं महिहरिंदु णं भग्गप बले थिउ सुरवरिंदु ।
 णं मयगलु केसरिणहविभिण्णु थिउ णरवइ तहिं दुक्खेण खिण्णु । 5
 पुणु कंपइ डोलइ सलवलेइ अणवरउ दुहेण सुकर मलेइ ।
 सिरकमलु धुणइ दीहरु कणेइ यग्घरसरेण पुणु पुणु भणेइ ।

13. १ SJ जलभरिय.

14. १ J असुहा. २ DN तहे वयणहो बहलइ देइ फार. ३ J अमियतरु.

15. १ DN णरवरिंदु.

हा किं किउ मई दुहें खलेण
हा कर्म केण गलथियउ

हा वुरिउ लहेसमि एह फलेण ।
करु वयणे णिवेसिखि णिउ थियउ ।

घत्ता— जो अमरणिक्कायहिं वंदियउ पुज्जमहिम धम्महं णिलउ ।

सो हा हा पावें देउ मई कहिं आणिवि मुक्कउ जगतिलउ ॥१५॥

10

16

A Sura appears and consoles the king.

णिवो सोयभिण्णो
सुरो को वि धण्णो
गुणाणं णिवासो
विरायं हणंतो
तिरीहेण जुस्तो
महावित्तिवंतो
सुरूवं धरंतो
धराणविसारो
णयणं णमंतो
सुसंपुण्णगत्तो
णिवेणावि दिट्ठो
णिवाणंदयारी

थिओ जा विसण्णो ।
णहाओ पवण्णो ।
दुहाणं विणासो ।
सरायं जणंतो ।
जिणे दिण्णचित्तो ।
णहेणं भमंतो ।
गिरिंदं सरंतो ।
भुजंगो कुमारो ।
विसुद्धं चवंतो ।
तहिं ताव पत्तो ।
मणेणं पहिट्ठो ।
जणाणंदयारी ।

5

10

घत्ता— सो भणइ णराहिं दुहु मुअहि मा सोयहिं छंडहि एहु गहु ।

जं चित्तिउ णियमणें किं पि मई पई कीयउ तं पुणु करिवि बहु ॥१६॥

17

The Sura congratulates the king for what he had done.

ओ णरवइ हउं चिरु वसउं एत्थु
जइ रुसमि पाडमि गहगणो वि
मुसुमूरमि भूधर विष्फुरंत
संचरइ ण महो भीयं सुरो वि
पैर अच्छिउ पडिमहे रक्खवालु

जलवाहिणि एह धरणहिं समत्थु ।
धरणीयले तोडमि फणिफणो वि ।
पडिल्लमि देव संगरे सरंत ।
किं अबरु विरेद्धउ पुणु णरो वि ।
भारियउ हवेसइ दुसमु कालु ।

5

17 १ N वि कुट्टउ. २ N अर अत्थिउ.

चिरकालें कलियउ सरलचित्त पेच्छंतहं तुहुं आयउं सि मित्त ।
 महं रक्खिय एत्तिउ कालु भइ थिय णिक्खय सट्ठिसहास अइ ।
 लइ सुंदरें सुंदरु कियउ एउ जललयणि णिवेसिउ परमदेउ ।

घत्ता— जिणु आणिवि धरियउ रयणमउ कणयामरलयणे समुज्जलए ।

पइं कीयउ णिव हउं मोक्कलउ सइं हिंडमि लीलएं महिवलए ॥१७॥ 10

इय करकंडमहारायचरिए सुणिक्कणयामरविरइए भव्वयण-कण्णावर्यंसे पंचकल्लाणविहाण-
 कप्पतरुफलसंपसे करकणजिणपडिमादंसणो णाम चउत्थो परिच्छेउ समत्तो ।

॥ संधि ॥ ४ ॥

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V

1

Who built the ancient cave.

ध्रुवकं—करकंडें पुच्छिउ सो अमरु भणु केण कराविउ इहु लयणु ।
वररयण विणिमिय के पडिम रंजियउ जाणं महो तणउ मणु ॥

तं सुणेवि वाउवेउ	ता फणीकुमारु पउ	
पुच्छियं पि जं णिवेण	तं कहेइ तक्खणेण ।	
एत्थु जंबुदीवयमि	भारहमि खेत्तयमि ।	5
तत्थ अत्थि सोहमाणु	विज्जयडु अप्पमाणु ।	
खेयरोहिं रम्ममाणु	कुंजरोहिं गज्जमाणु ।	
तासु तुंग बे वि अग्ग	सायरस्स जाइ लग्ग ।	
चक्कलत्तु जोयणाइं	पंचवीसदूणियाइं ।	
तुंगएण पंचवीस	जोयणाइं अत्थि तस्स ।	10

घस्ता— जोयणदसहिं मि उप्परिण अत्थि सेणि दाहिणिय वर ।
विज्जाणाहहिं परियरिय अहिलसहिं जा वि देखिखवि सुर ॥ १ ॥

2

Nila and Mahanila came from Vijayardha, settled at Terapur
and became devotees of Jina.

तहिं अत्थि णयरु खेयरवमालु	णामें रहणेउरु चक्कवालु ।	
तहिं खेयर भायर अत्थि बे वि	णामेण णीलमहणील ते वि ।	
ते अच्छहिं रज्जु करंत जाव	पडिपेल्लिय दोण्णि वि अरिहिं ताव ।	
उद्दालिउ ताहं वि विज्जयाउ	णिच्चाडिवि घल्लिय पट्टणाउ ।	
सिरिपासजिणिंदहो तणइं काले	सुरखेयरकिण्णररवन्नमाले ।	5

अइदुम्मण दुक्खु वहंति भाय महि लंघिदि तेराणयरु आय ।
 तहिं थाइवि कीयउ रज्जु भव्खु उवसाहिउ महियलु तेहिं सव्खु ।
 कह पासजिणिंदहो दुरियणासि सुय एकहिं दिणि मुणिवरहो पासि ।

घत्ता— सा सुणिवि मणोहर दुहमहिय परिओसें ते कंटइयतणु ।

थिय णिच्चल धम्मं दयसाहिय जिणु ज्ञायहिं भस्सिण पयमण ॥ २ ॥ 10

3

They built the beautiful cave.

अणुरापं तेहिं मि भायरेहिं पुणु लयणु कराविउ खेयरेहिं ।
 थंभाण सहासहिं णिम्मवीउ अब्भंतरु सुंदरु कारवीउ ।
 मणिरयणहिं मणिणिम्मविययाहं किउ ठाउ तेहिं जिणपडिमयाहं ।
 अणवरउ ण्हाणपूया करंत थिय बहुयकाल जिणु अणुसरंत ।
 तहिं वड्डिय अणुदिणु मणहरीय णाणाविह महिमा खेयरीय ।
 णहु पव्वउ वेड्डिउ खेयरेहिं णं मेरु महागिरि सुरवरेहिं ।
 सा सोहा पेक्खिवि सुरगणेस ठिय विंभियमण तहिं णिरवसेस ।
 तहिं अवसरे भो भो सरलचित्त तावाइय णीलहो परममिस्स ।

घत्ता— वेयड्डहो तहो उत्तरदिसिहिं णयरु अत्थि गयणयलु पिउ ।

सुराकिण्णरखेयरवल्लहउ णं अमरणयरु आवेवि थिउ ॥ ३ ॥ 10

4

Amitavega and Suvaga find a Jina temple on Pudi mountain on their way to Lanka.

तहिं खगवइ अच्छहिं वे वि भाय अण्णोण्णणिविडसंघद्धराय ।
 ससिकंतविवायरपउरधाम ते अमियवेयसुव्वेयणाम ।
 सुविसुद्धसील संगरे अहंग सम्मत्तरयणपरिभूसियंग ।
 ते पव्वदिवाहिं वंदण करंत संवल्लिय एकहिं दिणे महंत ।
 देक्खिणदिसि लंकहिं जंतपहिं मलयम्मि विसपं ता दिट्ठु तेहिं ।
 सिरिपूदी णामे गिरिवरिंदु जहिं कीलणत्थु आवइ सुरिंदु ।
 तहो उवरि खण्णं ऊवडीय णं सग्गहो सुरवइ परिवडीय ।

2. १ J उइमण.

4. १ N adds before this in the margin किमअक्खियपडिमउ अणुसरंत गयराउ तो वि जिणणुण वहंत । २ D जं चरीय.

वत्ता— तं पेक्खिच्चि सुहपंकैयधवलु चउवीसजिणालउ गयगयणु ।
तं पेक्खिच्चि हरिसहिं तहिं जि गय विणिवारिउ दूरहो जेहिं मयणु ॥४॥

5

The temple was built by a descendant of Ravana.

सुहभावे लंकाणाहण	गवणहो धंसे उप्पणणण ।	
सूरप्पहणामपसिद्धण	सिरिसेणाघरिणिहिं कंतण ।	
पक्कहिं दिणि रमणहिं णिग्गणे	पुणु पूदीमंदरु पत्तण ।	
मलयम्मि विसपं परिजंतण	अइरमणभूमि देक्खंतण ।	
कइलासे जेम भरहेसरेण	चउवीस पडिम भत्तीभरेण ।	5
तहं तेण कराविउ सुहयराहं	चउवीसजिणालउ जिणवराहं ।	
मणिरयणविणिम्मियणिम्मलाहं	झायंतहं मणे फेडियमलाहं ।	
जो सयलकालु वंदिउ सुरेहिं	परिपुज्जिउ ज्ञायउ आयरेहिं ।	

वत्ता— देक्खंतहं णयणहं सुहु जणहिं ज्ञायंतहं फेडहिं दुरियमलु ।
संनारणिहोडणु खणे करहिं जं चित्तिउ तं पावहिं सयलु ॥ ५ ॥ 10

6

Hymn to the Jina.

जिणेसरबिंबइं दिडुइं तेहिं	णिवारिउ मिच्छमहातमु जेहिं ।	
सरीरइं वायइं सुद्धमणेहिं	जिणिंदु अणिंदु सुदेउ थुणेहिं ।	
ण अत्थि जयत्तए तेत्तिय वाणि	सुथुव्वइ जेत्तिपं केवलणाणि ।	
तिलोयसरूवहो लद्धपमाण	णमो जयणाह अमेय अमाण ।	
णमो मणमारमहापहु देव	णमो भयवंत अरूव अलेव ।	5
णमो गयराय मयारिविणास	णमो णरदेव सुहाण गयास ।	
णमो कलहीण सिवम्मि णिलीण	णमो जियमार वियारविलीण ।	
णमो हयकम्म सुझाण खणेण	णमो तुह पाय णमामि मणेण ।	

वत्ता— जय जिण केवलणाणरवि मिच्छत्ततिमिरणिण्णासयर ।
ते वंदिवि पूजिभि संथुणिभि पक्केक णिहालहिं पुणु खयर ॥६॥ 10

३ D पंकइं.

5. १ N adds after this in the margin तं रम्मि विसए परिजंतण.

6. १ N सुणेहिं.

They brought the image to Terapur.

ते पडिमउ देखिखवि सुंदराउ	अणवरउ जणिउ मणे साणुराउ ।
पुणु भणहिं ते वि विजयडुयम्मि	सुरकीलाथाणहो उवगयम्मि ।
पडिछंई आयहं केरण	जिणविष करावहुं तहिं रपण ।
इउ मणिवि अइभत्तीभरेहिं	संगहिय पडिम बेहिं मि करेहिं ।
जिणपासहो बहुरयणहिं कलीय	उच्चाएवि सा ते संचलीय ।
गयणयलि सुणिम्मल विप्पुरेइ	णं चंदलेह विवरीसरेइ ।
णं विज्जुं लवंती अइविहाइ	गय उत्तरादिसि जमु मुएवि णां ।
जिणजणियराय परिणिविडगत्त	ते बे वि सहोयर पत्थु पत्त ।

यत्ता— परिमेल्लिवि उप्परि गिरिघरहो रयणेहिं विणिम्मिय सा पडिम ।

गय लयणहो सम्मुहुं गुणहं घर अवहरिय जेण भवभयपडिम ॥७॥ 10

But they could not carry it further.

तहिं वंदणहत्ति करेवि बे वि	णियपडिमहिं सम्मुहुं गय वलेवि ।
तहिं जाइवि सा पुणु लेहिं जाम	णियथाणहो ण चलइ पडिम ताम ।
णं थंभिय केण वि खेयरेण	णं रम्मु णिएविणु थिय भरेण ।
सा णिच्चल पेक्खवि णियमणम्मि	संपीडिय दुक्खें तक्खणम्मि ।
परलोयकज्जे परमुट्ठेएहिं	हा किं किउ अम्हेहिं दुट्ठेएहिं ।
जं थाणहो चालिउ जिणहो लिंगु	तं होइ णरयपडिवडणलिंगु ।
विहुं थाणहुं एक्कु ण हुयउ थाणु	परिवट्ठिउ केवलु पउरु णाणु ।
मंजूस करेवि ता भयगएहिं	णिक्खणिवि मुक्क भूमीणं तेहिं ।

यत्ता— सा झंपिवि ते परिस्सीणतण गय तुरियउ सहसकूडभवणु ।

तं वंदिवि ज्ञाणपरिट्ठियउ मुणि जसहर दिट्ठउ जित्तमणु ॥ ८ ॥ 10

Amitavega practised penances and attained heaven.

सो वंदिवि पुच्छिउ तेहिं जई	भो मुणिवर णिसुणहि सुद्धमई ।
अम्हेहिं भमंतहिं जिणपडिमा	उवलस्रिय बडुविहकयमहिमा ।

7. १ D संवलीय. २ N विज्ज.

8. १ N परमुट्ठिएहिं. २ N भाणु.

सा लेविणु जंतहिं णिययपुरे	परिधरिय एत्थु गिरिवरसिहरे ।	
बंधन करेवि लयणम्मि घर	सा तुरिय लेवि जा बलहुं किर ।	
ता ण चलइ थाणहो किं करहुं	किं सामिय जीवहुं किं मरहुं ।	5
तं सुणिधि भणइ तहं मुणिपवरु	इत्थम्मि हवेसइ तित्थवरु ।	
अण्णहिं भवि भायरु तुह तणउ	सम्मत्तु लएसइ बहुगुणउ ।	
तं सुणिधि खणद्धे वे वि भाय	तवे संठिय ता ते साणुराय ।	

यत्ता— अमियवेउ विज्जाणियरु परिछंडिधि तणु व मणोहरउ ।

गउ सग्गहो तक्खणे तउ करिवि तहिं हूयउ सो सुरु बंधुरउ ॥९॥ 10

10

Suvega practised religious hypocrisy and was reborn an elephant.

एत्तहिं लहुभायरु जणे महिउ	तें बारहवरिसइ संगहिउ ।	
गुरुपासि एसिद्धउ अइतुरिउ	एक्कंतरेण भोयणु सरिउ ।	
ता एक्कहिं दिणि सो सलवल्लिउ	वावीसपरीसहपरिमलिउ ।	
लुहत्तण्हणं पीडिणं किं कियउ	गामंतरे गमणु सुच्चित्तियउ ।	
तहिं जाइवि भुत्तउ जलु पियउ	जणपयाडिउ अणसणु मइं कियउ ।	5
गामंतरी पुणु अण्णहिं जि दिणे	उववासु पघोसिउ पयहु जणे ।	
एयाइं विहिणं बहुदिण थियउ	जणु सयलु सुउत्तिणं वंचियउ ।	
मायाणं सुवेणं कियउ तउ	पुणु मरिवि सो वि वणे हत्थि भउ ।	

यत्ता— जो डिंमै धम्मु समायरइ वगवेसें खंचिय णिययतणु ।

सो विरसु रसंतउ भग्गइउ परदुक्खइं पावइ मूढमणु ॥ १० ॥ 10

11

He is, however, re-enlightened by Amitavega.

ता अमियवेएण	अमरेण हूएण	
थियएण सग्गमि	च्चित्तियउ हिययम्मि	
महो भाय लहुओ वि	उप्पण्णु कहिं होवि ।	
पुणु ओहिणणेण	परिकलिउ सो तेण ।	
तहो तणणं करुणेण	संचलिउ वेएण ।	5
करि वसइ वणे जम्मि	सो पत्तु खणे तम्मि ।	
मुणिवेसु परिकरिवि	सो कुंभि अणुसरिवि ।	

अइमहुरवयणेण	पुणु भणिउ करि तेण ।	
भो णिसुणि सुअवेय	तुहु पत्तु बहुभेय ।	
मिच्छत्तमूलाइं	तउ कियउ मायाइं ।	10
तुहुं तेण बलिण	करि हुवउ दुरिण ।	
तं सुणिवि तहो वयणु	करि सरइ मुणिचरण ।	
चिरजम्मु सुमरंतु	सिरे णयण कुब्बंतु ।	
दुक्खेण वेल्लंतु	सरु पउरु मेल्लंतु ।	
घत्ता— तें देवें जाणिउ करिहियउ पुणु भणियउ वयणु सुकोमलउ ।		15
सम्मत्तरयणु मा मुयहि तुहुं जें पावहि णाणु सुणिम्मलउ ॥ ११ ॥		

12

The religious elephant attains heaven.

पुणु दिण्णइं अणुवयगुणवयाइं	जणसोक्खकरइं सिक्खावयाइं ।	
णिसिभोयणविरमणु बहुगुणालु	पंचुंवरवज्जणु सयलकालु ।	
चिरजम्ममुणियभयवेविरासु	पूजाफलु कहियउ करिवरासु ।	
पुणु कहिय पडिम तहो मणहरीय	जा वामिणं तेहिं मि चिरु धरीय ।	
जं किं पि पयासिउ सुरवरेण	तं सयलु वि गहियउ करिवरेण ।	5
इउ कहिवि गयउ सरु णियघेरम्मि	सो करि एहु अच्छइ इह वणम्मि ।	
अण्णहिं दिणे जलु पोमाइं लेवि	जा आवइ वामिण पुणु वलेवि ।	
णउ देक्खइ तहिं जिणु वीयरउ	जलु पोमइं मेल्लिवि करिवराउ ।	
घत्ता— सम्मत्तु लणविणु दिहु करिवि सण्णासु करेविणु सो खयर ।		
सुहभावें भाविवि देउ जिणु करि हूयउ तइए सग्गे सरु ॥ १२ ॥		10

13

Karakanda constructs two more caves.

भो णरवइ जं पइं पुच्छियउ	मइं सयलु वि तं तुह अक्खियउ ।	
पइं सुंदर कीयउ महो मणिउ	जं लयणु णरेसर पइं चिणिउ ।	
तम्हा तुहुं एवहिं इउ सरहि	लयणोवरि अवरु लयणु करहि ।	

12. १ N reads णियघरासु and adds in the margin करि गयउ तुरिउ ता सरवरासु ।
कर भरिवि जलें पोमाइं लेवि आहार चउम्बिहु तहिं मुएवि ।

इउ भणिवि पयसैं णिववरहो	गउ सुरवर लीलइं णियघरहो ।	
लयणोवरि करकंडैं लयणु	काराविउ जिणवरवरभवणु ।	5
तहो उप्परि पुणु खुदुयलयणु	अइमणहरु कारिउ हयमयणु ।	
तिहु लयणहो सोहा वहइ कह	सुरणाहघरहं अणुहरइं जह ।	
णिउ करिवि ताइं जिणमंदिरइं	सइं पूजिवि अंचिवि मणहरइं ।	
अइतोसु वहंतउ हियणं बहु	आवासहो गउ पुणु धरिणिपहु ।	

घत्ता— जावच्छइ तहिं आवासे ठिउ करकंडु णरेसरु अरिमहणु । 10
ता आयउ करि भिरथोरकरु जलु पियणहं सरवरे मयमहणु ॥ १३ ॥

14

A ferocious elephant threatens Karakanda's forces and disappears.

जा अच्छइ तीरे सरोवरासु	सेण्णाहिं गंधु ता गयउ तासु ।	
उच्चाइवि करयलु सिरु धुणेवि	अवल्लोइय करिणा मुहु वलेवि ।	
सा पेक्खिवि सो करिवरु विरुद्धु	उद्धोविउ करि मयगंधलुद्धु ।	
करु वसणे करंतउ गुलुगुलंतु	पयभारें मेइणि णिइलंतु ।	
सो पेक्खिवि लोयहिं अइणिरुत्तु	करि धरणहुं णिन्नरु कियउ वित्तु ।	5
ते उट्ठिवि तुरियहिं करिहे लग्ग	करिघायभयणं पुणु सयल भग्ग ।	
तो धाइउ णरवइ करकिबाणु	पडिखालियउ वारणु जुज्झमाणु ।	
करंणाइं देवि किर हणइ जाम	अइंसणु वारणु हुयउ ताम ।	

घत्ता— अइंसणे ह्ययणं करिवरइं णिदुरियणयणु सो तक्खणिणं ॥ १४ ॥
पेक्खंतहं णासिवि करि गयउ थिउ विंभिउ णरवइ णियमणिणं ॥ १५ ॥ 10

15

Madanavali is found missing.

आवासहो आवइ जाव राउ	मयणावलि णउ पेच्छइ वि ताउ ।	
जोइयइ चउइसुं हिययहीणु	उव्वेविरु हिंडइ महिहे दीणु ।	
ता संकिउ णरवइ गलियगव्वु	कहिं गउ कलसु सव्वंगभव्वु ।	
मयणावलि जा आणंदभूअ	सा एवहिं किं विवरीय हूअ ।	
ता पेसिय किंकरवर णिवेण	अवल्लोवहु सामिणि दिसिवहेण ।	5

14. १ N उट्ठाविउ. २ N करुणाइं. ३ J °णेण.

15. १ J चवइसि.

जोएवि विसिहिं आगय बलेवि	पुकारहिं उब्भा कर करेवि ।	
ता रायं देखिखवि ते रुवंत	परिमुक्क अंसु णयणहिं तुरंत ।	
हे पर्यवय तुहुं सवणाणुबंधु	महु अक्खहि सुंदरि णेहबंधु ।	
हा मुद्धि मुद्धि तुहुं केण णीय	किं एवहिं लिहकिवि कहिं मि ठीय ।	
हा कुंजर किं तुहुं जमहो दूउ	किं रोसइं महो पडिक्कुलु हूउ ।	10

घत्ता-- चिर मोहु वहंतउ को वि हियइं लडहरूउ अगाइं हुयउ ।

विज्जाहरु आयउ सो वि तहिं विज्जासायरपारु गउ ॥ १५ ॥

16

The king in his bereavement is consoled by a Vidyadhara.

बोलाविउ तें खेरवरेण	अहो णरवइ किं रोवइ भरेण ।	
किं महिलहे कारणे खवहि देहु	जणे महिल होइ दुहणिवहगेहु ।	
जा कीरइ णारी णरयंवासु	कह किज्जइ णारीसहुं णिवासु ।	
परिफुरिण चित्ते जा जरु करेइ	दुहकारणु सा को अणुसरेइ ।	
भववल्ली वड्डइ जाहे संगि	रामौ लायइ दुह मणुयअंगि ।	5
बलवंता कीरइ बलविहीण	सा अबला सेवहिं जे णिहीण ।	
तं वयणु सुणेविणु णीससंतु	अवलोकइ मयणावलि भणंतु ।	
तौ खयरु देखिखउ णियमणम्मि	हेट्टामुहुं लज्जइं हुउ खणम्मि ।	

घत्ता-- तें खयरें पुणु पुणु सो भणिउ किं अच्छहि तुहुं परिचत्तजणु ।

कोमलवयणपउत्तियहिं बुज्झाविउ णरवइ विमणमणु ॥ १६ ॥ 10

17

The Vidyadhara recalls an incident of his past life.

तं वयणु सुणेविणु समरधीरु	संतुट्टउ मणे करकंड वीर ।	
तें भणिउ खयरु संजणियधम्म	कहिं लद्धउ वयणविलासु रम्म ।	
दूराउ पणासियहरिसरोसु	किं मुणिवरु सेविउ विगयदोसु ।	
तव दंसणे णयणइं णिद्धयाइं	पइं पेक्खिवि अण्णहिं ण वि गयाइं ।	
कुलगयणचंदआणंदभूउ	किं बंधउ अण्णहिं जम्मि हूउ ।	5

१ S पायव तुहु सउणाणुबंधु.

16. १ J परिफुरिय चित्ते. २ J रामा लायइ जा मणुउ अंगि; DN को रामा लायइ मणुउ अंगि.
३ JDN सो.

परिपुच्छिउ पइं हउं संसएण
तं वयण सुणेविणु मइगहीरु
पारावयकुले चिरलद्वजम्मु

किं को वि देउ कहि णिच्छएण ।
आहासइ खेयरु णिवहो धीरु ।
हउं हुंतउ तुज्झु वि णयणरम्मु ।

घत्ता— तहिं अच्छहिं जा पंजरे ठियइं रम्ममांणु घरिणिहिं वल्लिउ ।

ता गुरुफुकारहिं फुकरिवि महु समुहउ विसहरु संचल्लिउ ॥ १७ ॥ 10

18

He explains to Karakanda his friendship and the other
Vidyadhara's enmity towards him.

अवल्लोइवि तें महो गहिउ पाउ
मइं करुणइं रक्खहुं विसहरासु
तहो भीएं हउं मुच्छापवण्णु
तहो फलइं सुओ विज्जाहिवासु
मइं जाणिउ तुहुं अइसंसएण
उवयारु महंतउ तुह वहंतु
किर होसमि तुज्झ वि हउं सहाउ
सो विसहरु खेयरु हुउ खणेण

ता धाविउ खणे तुहुं मिउसहाउ ।
छंडाविउ पुणु हउं पइं मि तासु ।
पइं करुणइं महो णवयारु दिण्णु ।
उप्पण्णउं हउं गुणणियरवासु ।
जुज्झंतउ पेक्खिवि सहुं गण ।
विज्जाहरकुमरीहिं सहुं रमंतु ।
इउ मणिवि तुरियउ पत्थु आउ ।
णवकारइं मुणिणा दिण्णएण ।

5

घत्ता— तहिं अवसरे तें परिहवगएण मयणावलि पीणपओहरिया ।

तें करिवररूवें खेयरइं णिय तुह घरिणि मणोहरिया ॥ १८ ॥

10

19

He assures the king that he will regain Madanavali and
illustrates his point by the story of Naravahanadatta.

उद्धाणणु उरु हत्थें हणंतु
रोवंतउ पइं पेक्खेवि आउ
अइपवर महाबल अवगणेवि
एहुं खेयरु मणिवि गुणविसालु
छणवासरससहरआणणीय
करकंडु सुणिवि तहो लल्लिय वाणि

हा मुद्धि मुद्धि एहउ भणंतु ।
मा रोवहि छंडहि मणि विसाउ ।
अवेसहि जइयहुं महि जिणेवि ।
पणवेसइ पइं पुणु सामिसालु ।
पावेसइ पुणु इह कामणीय ।
पडिवयणु भणइ ता दीहपाणि ।

5

18. १ J सुहउ; D सुरुउ.

19. १ J अह.

भो खयरै सुलक्खण गुणविणीय
तो खयर भणइ महुरइं सरेण

किं आवहिं तियै जे हरिवि णीय ।
हउं अक्खमि तुम्हं किं पेरेण ।

घत्ता— णरवाहणदत्तहो वल्लहिया कणयामरवरगुण णिम्मलिया ।

सा मिलिय तुरंती तहो णिवहो विज्जाणियरहिं संवलिया ॥ १९ ॥ 10

इय करकंडमहारायचरिए मुणिकणयामरविरइए भव्वयण-कण्णावयंसे पंचकल्लाणविहाण-
कप्पतरुफलसंपत्ते णीलमहाणीलआयण्णो णाम पंचमो परिच्छेउ समत्तो ।

॥ संधि ॥ ५ ॥

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VI

1

Naravahanadatta is crowned king.

करकंडें पुच्छिउ सो कहइ णरवाहनदत्तहो तणिय कह ।

आयण्णहि तुहुं पक्कें मणिणे आणंदिय जं सुरवरहं सह ॥

एत्थमि भरहे वच्छावयंसि
तहिं अत्थि णराहिउ वच्छराउ
तहो घरिणि सुवीणा णाम जाय
तहो णंदणु अइसयगुणमहंतु
जो सयलकलालउ पउरधामु
सो पिउणा पेक्खिवि बुद्धिवंतु
अप्पुणु पडिवण्ण रिसिंदवित्ति
तउ करिवि घोरु मयणावहारि

कउसंखि णयरि तहिं अत्थि संसि ।
जसु अणुदिणु णिम्मलु धम्मि राउ ।
हियण्ण सरइ जिणवरहो पाय ।
णरवाहणु हूयउ जंसमहंतु ।
रूवेण विडंखिउ जेण कामु ।
किउ पट्टबंधु रापं तुरंतु ।
वित्थारिय तिहुवणे णिययकित्ति ।
गउ सिद्धिविलासिणि तणइं वारि ।

5

10

घत्ता— णियजणणविओपं विमणमणु णरवाहनदत्तु ण कहिं रमइ ।

घाइजलोल्लियमुहकमलु विहलंगलु उद्धाणणु भमइ ॥ १ ॥

2

In sorrow for his father's retirement, he goes to the forest and meets a sage.

णरवाहनदत्तहो अमियलच्छि
हिययमि वहतउ जणणसोउ
णियसोउ वहतउ णियमणमि
सुरखेयरणरवरहिययरमि
विज्जाहरकिण्णरणयणइहु

दिण्णी ण वि भावइ रायलच्छि ।
ण समीहइ सुंदरु अंगभोउ ।
ता णरवइ लहु पक्कहिं दिणमि ।
संपत्तउ गिरिकालिंजरमि ।
कुसुमावलिणंदणवणे पइहु ।

5

1. १ S मणेण. २ SN जइ महंतु; J जाइमेतु.

धम्माणुराउ जणमोणि कुणंतु
मिच्छामयजणवयमणु हरंतु
दूराउ णिवारिउ जेण दोसु

सहजायविरुद्धं दिहि जणंतु ।
परमप्पयपवैयणु अणुसरंतु ।
तर्हि दिट्ठइ जइवरु हरियरोसु ।

घत्ता— तेण तुरतपं मुणिवरहो पयकमलहिं जुंजिउ णिययमणु ।

पुणु वंदिउ गुरु गुरुभस्सियपं पयपाडिउ सयलु वि जेण जणु ॥ २ ॥ 10

3

The sage preaches the householder's dharma to him.

पयपाडियफणिसुरवरणरिंद
महो अक्खहि णिम्मलु धम्मसारु
ता कहइ भडारउ वीयरउ
बहुएण पलावें किं किएण
अणवरउ णराहिव दाणबुद्धि
अणुवयइ पंच सिरसिहरे देवि
भेसहआहाराभयसुणाणु
हियइच्छिय णिम्मल फलसामिद्धि

तुहुं करुण करेविणु मुणिवरिंद ।
परिपावउं जे संसारपारु ।
जे बद्धउ सिधेपहे णिविहु राउ ।
भाविज्जइ जिणवरु सहुं हिएण ।
अइणिम्मल किज्जइ मणविसुद्धि ।
सिक्खावय गुणवय दिव्व लेवि ।
चउभेयभिण्णु जो देइ दाणु ।
सो लहइ णरेसर विउलरिद्धि ।

5

घत्ता— णिसिभोयणु णरवरु परिहरइ मोणवएण भोयणु असइ ।

सो अच्छरगणियहिं परियरिउ सुरहरलीलपं परिवसइ ॥ ३ ॥ 10

4

The sage illustrates the bad effect of expecting penitential reward by the story of Madhava and Madhusudana.

उवहसिय सुरुवें णरसुरिंद
सोएण णिवज्जइ गुरुउ कम्म
उप्पज्जइ वयरइ हिययहारि
मणरंजण णंवण इट्ठ भाय
णउ सक्कहिं तर्हि भवि दुहु करेवि
अण्णहिं भवि एहं दुहु देहुं जेव
चिरु पयडी जा कह मुणिगणेण

मणि सोउ ण किज्जइ हे णरिंद ।
णउ पावइ सोहणु मणुवजम्म ।
णयणाण पियारी लडहणारि ।
वइराण णियाणइं सयल आय ।
णीयाणु करहिं परिभउं वहेवि ।
होएज्जहिं अम्हहं जीव तेव
सा णिसुणि णरेसर थिरमणेण ।

5

2. १ S जणथण; N जणमण, २ D परमप्पयवयणु वि.

3. १ Mss सिवपहु.

4. १ J परिहउ.

एत्यत्थि पस्तिद्धी णयणरम्म
तहिं वियवर दाइय णाई हत्थि
ते वइरु महंतउ मणे वंहति
महुराउरि मणिचित्तलियहम्म ।
माहवमहुसूयण दोणिण अत्थि ।
अवरोप्पेह गुणगणु णउ सहंति । 10

घत्ता— दिवसेहिं गलंतहिं माहवहो धणरिद्धि परम्मुह लहु भइय ।
णउ णिवसणु घरिणिहिं संपडइ बलसंसि वि सयल वि तहो गलिय ॥४॥

5

Madhava in his penury goes to his rival Madhusudana.

तहो घरिणिपं ता एक्कहिं दिणम्मि
तुहुं पिययम णिसुणहि वयणु किं पि
भुक्खाईं किलावियणिद्धणाहं
तहे वयणु सुणेविणु माहवेण
माणुण्णहं छेडिवि किं परासु
वरि कवलंहिं खाइवि विसु मुयउ
पुणु भणियउ माहवघरिणियाइं
तहे सुणिवि वयणु महुसूयणासु
संघितउ दुत्थिपं णियमणम्मि ।
महुसूयणु तुरियउ सरहु गं पि ।
सो देहइ भोयणु विहिं जणाहं ।
पडिधयणु भणित खलपं रवेण ।
घरि जाइवि पइसहुं तुहयरासु ।
णउ दुज्जणघरि किंकरु हुयउ ।
माणुण्णइणियरिं किं कियाइं ।
गउ माहउ तहो घरि सज्जणासु । 5

घत्ता— सहुं घरिणिपं माहउ तुहणिलउ घरे आयउ पेक्खिवि विमणमणु ।
महुसूयणु करपेजलि करिवि तहो सम्मुहुं हुयउ पयमणु ॥ ५ ॥ 10

6

The latter receives him well but Madhava thinks of a peculiar way of punishing him in his next birth.

विणपण विणामियसीसपण
महो पियरइं तुम्हइं कवणु चोज्जु
जगि करुणवतु भइमण्णणिज्जु
हियएहिं ताईं मच्छरु वंहति
एक्कहिं दिणि रोसें माहवेण
तहिं विट्ठु तवोहणु कसणु एक्कु
सो पुच्छिवि जइवरु माहवेण
भणियाइं ताईं महुसूयणेण ।
हउं तुम्हइं दिण्णउ असमि भोज्जु ।
कह होइ ण सज्जणु वंदणिज्जु ।
तहो तणिय रिद्धि माणि णउ सहंति ।
किउ गमणु पयागहो तुरित तेण ।
तहो पायमूलि खणु एक्कु थक्कु ।
तवचरणु लयउ णिदुरहिंएण । 5

6. १ N जणमणिणिज्जु. २ N पूजिवि.

तणु खवियउ तें सल्लेहणेण

सो मुयउ णियाणइं तक्खणेण ।

घत्ता— हउं होसमि महुसूयणहो सुउ महुराउरिविप्पहो वल्लहउ ।

पुणु देविणु सुक्खु महंतु तहो महो पच्छइं मरणु वि संभवउ ॥६॥ 10

7

Madhava is reborn Madhusudana's son and dies young thus causing grief to the latter.

सो माहउ महुसूयणघरम्मि
जणसूहउ सयलकलाणिहाणु
ता एकहिं दिणि जमदूवणहिं
महुसूयणु पुत्तहो तणु सरंतु
तहो कंडु ण मेल्लइ मरणे जाइ
वुज्झाविउ णउ वुज्झइ वराउ
सुअदुक्खइं मरणहुं बंभणाउ
दुक्खाणलदड्डउ मरइ जाम

उप्पण्णउ दियहहिं सुंदरम्मि ।
लहुओ वि हुयउ लोयहं पहाणु ।
लहु विप्पहो णंदणु णियउ तेहिं ।
धराणियले णिवड्डिउ सिरु धुणंतु ।
रोवंतउ एकु वि खणु ण थाइ ।
संबद्धउ तणयहो उवरि भाउ ।
पायागहो गउ तग्गयमणाउ ।
खेयरइं केण सो धरिउ ताम ।

5

घत्ता— तें अक्खिउ वइयरु माहवहो तवचरणणियाणइं जो मुयउ ।

महुसूयणु महुराउरिणयरि तुह णंदणु मणहरु सो हुयउ ॥ ७ ॥ 10

8

Naravahanadatta narrates his experiences; how he lost his wife.

सो सुणिवि वयणु विज्जाहरासु
सोएण विडंबिय णरसुरिंद
ता लद्धावसरइं तहिं ठिएण
भो णरवइ किम पइं दिव्वदेह
ता कहइ णरेसरु खेयरासु
कुमरत्तणि हउं बलवंतदेहु
महो णामें अरिणर थरहरंति
जा अच्छउं हउं सहुं सयणेण

गउ सोउ मुएविणु णियघरासु ।
तें सोउ ण किज्जइ हे णरिंद ।
णिउ पुच्छिउ केण वि खेयेरेण ।
उवसाहिय मेइणि पवर एह ।
मणिरयणमउडमंडियसिरासु ।
महो माणिणि कवण ण करइ णेहु ।
भयभीयच्चित्त वणु अणुसरंति ।
महो घरिणि ताव णिय खेयेरेण ।

5

घत्ता— तहे तणपं विओएं दुम्मियउ विहलंघलु कह व ण रइं करमि ।

किं देसहो हुंतउ णीसरमि किं केत्तहो जाइवि हउं मरमि ॥ ८ ॥ 10

8. १ D सहयेरेण; N सह घरेण. २ SD मइ.

How he meets a young woman near Paithan.

इउ चितिवि सयलु वि णियघराउ	गउ सुरसरितीरु सुरोहराउ ।	
पइट्टाणसमीवइं सुहणिवासु	मइं जिणवरु देक्खिवि दुहविणासु ।	
पणवेप्पिणु जिणु वीसमिउ तेत्थु	कुसुमाउहसरु पइसइ ण जेत्थु ।	
णिद्दाभरमउलियलोयेणेण	पडिसइ सुणिउ तहिं तक्खणेण ।	
किं सोवहि कुमर विरत्तचित्तु	तुह तुरिउ मिलेसइ णियकलत्तु ।	5
परिफुरियउ तं महो वयणे राउ	णीसरियउ हउं जिणमंदिराउ ।	
अवल्लोइय चउदिसु मणहरीय	ण वि णयणहिं दिट्ठिय सुंदरीय ।	
णीसरिवि गयउ उववणहो जाव	तहिं दिट्ठी सुंदरि का वि ताव ।	
यत्ता— मुहकमलु करंती करकमले अंगुलिणं लिहंती धरणियलु ।		
कोमलवयणपउत्तिरिहिं सा परिपुच्छिय मइं सयलु ॥ ९ ॥		10

The woman tells him about her love troubles.

तुहुं सुंदरि अच्छहि किं वणम्मि	समणयणहिं शायहि किं मणम्मि ।	
सेण्णाणसरोरुहखरदिणिंद	ता ताइं पयासिउ महो खगिंद ।	
विज्जाहरपव्वयदाहिणंगे	पुरि अत्थि जयंती सिधुसिंगे ।	
तहिं धूमकेउ विज्जाहिणाहुं	घरि घरिणि सुणंदा अत्थि ताहुं ।	
अवरुप्परु विरइयतिलरिणाहं	हउं धूव हव तहु बिहिं जणाहं ।	5
एक्कहिं दिणे सहियहिं अणुसरेवि	एत्थागय कीला मणे धरेवि ।	
णाणाविहकीलाकीलिरीहिं	सहुं सहियहिं खेलमि सुंदरीहिं ।	
जा कील करेविणु सुहठियाउ	ता खेयरु मयणामरु इहाउ ।	
यत्ता— सो पेक्खिवि मयणें हउं णडिय वायाहय केलि व कंपविय ।		
महो हियउ मुणंतिणं सहयरिणं तहो सहयरु जाइवि अणुसरिय ॥१०॥10		

How she had fallen in love with a Vidyadhara.

सो पुच्छिउ ताणं महासईणं	को अक्खहि एहु णिम्मलमईणं ।
सो भणइ एत्थु विजयइ रम्मि	सिरिउप्पलखेडि मणोहरम्मि ।

10. १ DJN अण्णाण. २ D विज्जाहिवासु. ३ D तासु. ४ N adds before this in the margin विणु सुयणहु तहो को करइ णहु जाणेविणु वल्लइ परममोहु.

तहिं खेयरु हूयउ पउमएउ तहो तणउ तणउ पहु मयणवेउ ।
 उत्तरवेयहुहो गुणणिकेउ मणवेयहो गंदणु पयणवेउ ।
 तहो नेहएं तहिं किर जाइ जाव ता तुम्हइं दिट्ठउ एण ताव । 5
 परिपुच्छिवि सो कुंलु महो महंतु मणु मेरउ नेहलु सो लहंतु ।
 इउ कहिवि ताहे गय खयर बे वि मयणामरु आयउ पुणु वलेवि ।
 तहो लज्जएं ण वि महो वयणि वाणि योल्लंति वि तें सहुं वहउं काणि ।
 ता सहियएं भणिउ तुरंतियाएं भो सुंदर णिवसहि सहुं पियाएं ।
 घत्ता— णियकंठउ लेविणु णियकरइं मुत्ताहलमाला सुंदरिय । 10
 जा घल्लइ कंठइं महोतणइं ता कोक्कुं आइय सहयरिय ॥ ११ ॥

12

How her lover was turned in to a parrot by the curse of an ascetic girl whose modesty he outraged.

ता केउमइएं हउं घरहो णीय विवणम्मण घरे दुक्खेण थीय ।
 पुणु वलेवि आय हउं पंथ जाव मयणामरु मइं ण वि दिट्ठु ताव ।
 तहो तणउ विरहु विज्जाहरीएं परिअक्खिउ काएं वि दुहहरीएं ।
 सुविरुद्धवयणु पुणु पुणु लयंतु उद्धाणणु विहलंघलु भमंतु ।
 विरहाणलताविउ पइं सरंतु रिसिकण्णहे लग्गउ सो तुरंतु । 5
 ता तुरिउ विलक्खी हूइयाएं मयणामरु सूयउ कियउ ताएं ।
 तहे सहियएं धम्मं तरलियाएं सा भणिय तुरंतिय करुणियाएं ।
 तुहुं देवि अणुग्गहु कराहि तेव णियभज्जे सहुं कीलेइ जेव ।
 घत्ता— ता भणियउ ताएं महासइएं णरवाहणदत्तइं जं दिवसि ।
 परिणेवउ रूउ मणोहरउ रइविग्गमणामउ लद्धज्जसि ॥ १२ ॥ 10

13

Another woman arrives there with a portrait.

हे सहियरे सुंदरु ललियदेहु णरु होसइ तइयहुं पुणु वि पहु ।
 हे सुंदर इउ महो ताइं कहिउ इउ मणिवि मइं वणवासु गहिउ ।
 आयणिवि तं हउं थियउ जाव लीलावइ आइय तेत्थु ताव ।
 तहे करयले णिहियउ पहु विचित्तु पेच्छंतहं मोहइ जणहं चित्तु ।

11. १ DN णियकुल्लु.

परिपुच्छिय सा मइ उज्जयण पत्थागय तुहं कज्जेण केण । 5
ता भणिउ ताए सुणि पवर वीर जणवल्लह सुंदर मेरुधीर ।
विजयइहो दाहिणसिंधुतीरे सुरखेयरपरिमलवरसमीरे ।
रयणाण णिलउ णयणाहिरामु तहिं अत्थि णयरु कणयउरु णामु ।

यत्ता— तहिं राणउ णामे हंसरहु विज्जाहरणियरहिं परियरिउ ।
हंसिणिणं हंसु व मणहरउ सो विमलाएविणं अणुसरिउ ॥१३॥ 10

14

She gives information about his lost wife.

ते आणिय माणिवि हरिवि का वि अहिलासहो कह व ण तग्गेया वि ।
तहो मंदिरे अच्छइ सरियधम्म जा मयणकरंडी रयणरम्म ।
ण वि जंपिउ केण वि समउ ताए णियरमणु अलेहिउ तग्गयाए । 5
सो पेक्खिवि णियमणि रमइ जाव वेगवइ सुखेयरि आय ताव ।
परिपुच्छिय सरमंजूस ताए को लिहियउ पइ एहु भणहि माए ।
किं खेयरु किंणरु सुरणरो वि किं वम्महु संधियगुणसरो वि ।
वेगवइहे कहियउ ताए सारु णरवाहणु महु पिउ एहु चारु ।
अवल्लोइय जा तं फलहु लेवि धरणियले णिवडिय तणु धुणेवि ।

यत्ता— परिपुच्छिय जाणिवि वेगवइ किउ हासउ कणयमईए तहे ।
ण वि रुच्चइ कवणु वि ताहे वरु रुवेण वि दिट्ठइं गय धरहे ॥१४॥ 10

15

Naravahanadatta is attracted by the portrait brought by her.

तं कोडपं देक्खहुं लद्धसलहु लेवाविउ कणयमईए फलहु ।
परिभावइ जा पुणु तं मणम्मि धरणियले णिवडिय सा खणम्मि ।
दुक्खेण सवेयण कह व हूअ परिपुच्छिय सहियहिं सरलभूअ ।
मुच्छाइं पवण्णी सहिए काइ तुहुं दुक्खइं भणु हिययम्मि जाइं । 5
सा भणइ बहिणि इह फलैहिं चित्तु महो कीयउ एण णिरत्थु चित्तु ।
किं सुरैउ माइ किं होइ कामु लइ भावइ एयहो तणउ णामु ।
तहो विरहे अइविमणम्मणीहिं हउं पेसिय ताहिं मि बिहिं जणीहिं ।

14. १ J तहो गया वि. २ J वम्महं संधिउ.

15. १ J also reads लेहाविउ. २ N पवण्णा. ३ N पडु विचित्तु. ४ DN मणउ.

चिरु चारणमुणिणा जं भणीउ तं ताहिं मि णियमणि परिगणीउ ।
 रइविब्भम जो परिणेइ संतु सो होसइ अम्हं तणउ कंतु ।
 सा तुरिउ लिहाविय पडे सुराय सो पडु लपवि हउं पत्थु आय । 10
 घत्ता— जा पडु वि लपविणु णियकरइं पुणु भाविउ रूउ मणोहरउ ।
 ता मुच्छंणं रुंभिउ हियउ महो हे खेयर किं पि ण संभरउ ॥ १५ ॥

16

Naravahanadatta concludes his story by saying that he went and married all those girls.

सहियाण मज्जे णिम्मलमईंणं तहिं णीयउ हउं लीलावईंणं ।
 ता जाइवि गरुवईं उच्छवेण रइविब्भम परिणिय मइं णिवेण ।
 वेयमइंणं सहुं कंचणमईं वि वेवाहिय पुणु लीलावईं वि ।
 अवराइं वि पंचसयाइं तेत्थु वेवाहियाइं थिउ मयणु जेत्यु ।
 खेयरइं तेण जा हरिवि णीय महो मिलिय घरिणि सुमणोहरीय । 5
 संसाहियाइं खेयरसयाइं उप्पाइयाइं अरिमणे भयाइं ।
 संसिद्धी मेइणि जलहि जाम जहिं वसहिं णिरंतर विउल गाम ।
 आणाविउ जणवइ ताउ देव कउ पट्टबंधु जणविहियसेव ।
 घत्ता— इउ वइयरु अक्खिउ खगवईंहे परिपुच्छिउ पइं हउं जं सयलु ।
 कणयामरदाणइं जणु थविउ परिचंदिउ मइं जिणपयजुयलु ॥ १६ ॥ 10

इय करकंडमहारायचरिए मुणिकणयामरविइए भव्वयणकणावयंसे पंचकलाणविहाणकप्पतरु—
 फलसंपत्ते णारवाहणदत्त—अक्खाण—आयण्णो णाम छट्ठो परिच्छेउ समत्तो ॥

॥ संधि ॥ ६ ॥

VII

1

The story of good omen. A Brahmin sees a good omen and dances over it.

करकंड सुबंधव भणमि पइं लहुं देहि पयाणउ तुरिउ तुहुं ।
अइसउणु सुहायउ सुंदरउ बहुफलइं लहेसहि णारिसुहु ॥

भणु कवणहो सउणहो फलइं धीर	महो णारि हवेसइ खयरवीर ।	
तहो कहइ खयर मुणि पुरउ पेक्खु	फलु देइ णिरुत्तउ दिव्वचक्खु	
कहि सउणहो फलु संपत्तु केण	ता कहइ खयर संपत्तु जेण ।	5
को वि बंभणु भुक्खउ खीणदेहु	संचल्लिउ देसहो मुइवि गेहु ।	
तैं काणणि जइवर एक्कु दिट्ठु	तहो तोसु महंतउ मणे पइहु ।	
एहु सउणु सुहावउ मणि धरेवि	सो णच्चिउ उब्भा कर करेवि ।	
खेलंतु अहेडउं रायउत्तु	ता तेत्थु खणद्धं को वि पत्तु ।	
एक्कलउ अडविहिं तुट्ठमाणु	तैं दिट्ठउ बंभणु णच्चमाणु ।	10

घत्ता— भो विप्प भडारा भणमि पइं किं रण्णे पणच्चहि मोक्कलउ ।
अह लद्धउ किं पि मणोहरउ किं भायर ह्वउ वावलउ ॥ १ ॥

2

A prince acquires the good omen in exchange for his ornaments and horse.

तहो कहइ दिएसरु सरलचित्त	णउ वायगहिउ हउं होमि मित्त ।
गयभूसणणिवसणजंतपण	आणंदमहारसु पत्तपण ।
बंचाणणु णिवसइ जहिं समत्थु	मइं सवणु सुहावउ लद्धु पत्थु ।
तहो फलइं लहेसमि रायलच्छि	भुंजेसमि मेइणि हरियकुच्छि ।

1. १ SN लद्. २ DJN सवण. ३ DJN सवणहो. ४ S अहेट्टउ.

ता कुमरइं तुरिउ पउत्तु भट्टु उंज्झाय तुहारउ हउं मि चट्टु । 5
महो देहि भडारा सबणु एहु लइ भूसणु घोडउ दिव्वदेहु ।
आहरणसमाणउ तुरउ लेवि गउ विप्पु घरहो तहो सबणु देवि ।
अहिणवमुणालवेल्हलदेहु संचल्लिउ कुमरु पइण्णेहु ।

घत्ता— जिणसासणदेविणं तहो पुरउ णियविज्झणं णिमिउ जं जि तणु ।
तं मेल्लिवि कीयउ अवरु पुणु पेक्खंतहं पसरइ जेण मणु ॥ २ ॥ 10

3

The prince finds divine companions.

तहो अग्गाइं हूई हरिणणेत्त णं राहवघरिणि सणेहचित्त ।
हउं तुज्झु कुमर अणुमग्गयारि संहूई तुह अरिपलयकारि ।
सो ताणं समउ गउ अडविमज्झि णरखेयरकिणरसुरअसज्झि ।
तहिं कूउ चिराणउ तेहिं दिट्ठु हिययमि महाडरु णउ पइट्ठु ।
सहुं दिट्ठउ विसहरु द्दुहेण जुज्झंतउ तहिं णिट्ठुरकरेण । 5
जुज्झंता पेक्खवि तुरिउ तेण णियअंगु पमाणिणवि तिणु व जेण ।
असिधेणुआणं खंडेवि खाहु णियमंसु णिवेसिउ मज्झि ताहु ।
ता विणिण वि साहसु तहो मुणेवि अवयरिया अग्गाइं मणुव होवि ।

घत्ता— आहीरइं रूवइं एक्कु हुउ अण्णेक्कु वि वडुयहं रूवधरु ।

तिहिं जणहिं सुसोहिउ सो कुमरु णं सगगहो आयउ को वि सुरु ॥ ३ ॥ 10

4

Another prince attempts treachery and reaps the evil reward.

दिट्ठाइं ताइं केण वि णिवेण सम्माणियाइं वयणुच्छवेण ।
देक्खेविणु रूवकरंडणारि माणि पइठी णं तहो पलयमारि ।
तहे णारिहे अहिलासहो गण्ण तहो पाणणासु चितियउ तेण ।
पारद्धिहिं राणइं कुमरु णीउ तहिं अंधकूउ पक्कंति ठीउ ।
तहिं पेह्लिवि घल्लिउ कुमरु सो वि गउ राणउ महिलहे सम्मुहो वि । 5
सप्पेण डसिउ सो मुयउ जाम सालूरइं आणिउ कुमरु ताम ।
तहो कुमरहो बद्धउ रायपट्टु सव्वेहिं समप्पिउ तुरयथट्टु ।
सो लीलइं माणइ रायलल्लि ते पुच्छिय सा चक्कोरअल्लि ।

2. 1 D adds before this विप्पु वयणाउ वि गहिउ सट्टु.

घत्ता— हे सुंदरि का तुहुं कहहि महो णेहभरेण कयायरिय ।

ता विस्तु चिराणउ तहो कहिवि णियमंदिरु तक्खणि अणुसरिय ॥ ४ ॥ 10

5

Karakanda starts off and reaches the Simhala island.

गुणसायर सुंदर णिसुय पइं
इउ भणिवि खयर गउ णियघरासु
ता एक्कहिं दिणि करकंडएण
गउ सिंहलदीवहो णिवसमाणु
जहिं पाडलपिल्लइं मणु हरंति
गयलीलइं महिलउ जहिं चलंति
जहिं देखिखवि लोयहं तणउ भोउ
आवासिउ णयरहो बहिपएसे
आवासु मुएवि सहयरसमेउ
तहिं गरुवउ सवणसएहिं भरिउ
दलवंतहिं पत्तहिं परियरिउ

एह सवणकहाणी कहिय मइं ।
णामेण सच्चलच्छीपुरासु ।
पुणु दिण्णु पयाणउ तुरियएण ।
करकंडु णराहिउ णरपहाणु ।
सुर खेयर किंणर जहिं रमेति
णियरूवें रइरूउ वि खलंति
वीसरियउ देवहं देवलोउ ।
अरिसंक पवड्डिय तहिं जि देसे ।
करकंडु गयउ रमणिहिं अमेउ ।
णं कप्पवच्छु देवेहिं धरिउ ।
वडु दिट्ठु राएं समु वित्थरिउ ।

5

10

घत्ता— करकंडें पेक्खिवि तहो वडहो दीहइं सुट्ठु सुकोमलइं ।

ता लेविणु गुलिया धणुहडिया विद्धाइं असेसइं सदलइं ॥ ५ ॥

6

The Simhala king invites Karakanda to his palace.

वडपण्णइं विद्धइं जं सरेण
जो भासिउ चारणमुणिवरेण
ण वि जाणहुं किं सो वरुणु चंदु
खेलंतें वणे णिवसुयगणेण
ता राएं पेसिय णरपहाण
चंपाहिउ भणियउ तेहिं मिच्च
सो तुम्हहं उवरि णिवद्धणेहु
तं सुणिवि भणइ करकंडु राउ
रयणाण विणिम्मियसुंदरासु
तं सुणिवि तेहिं खणि णियणिवासु

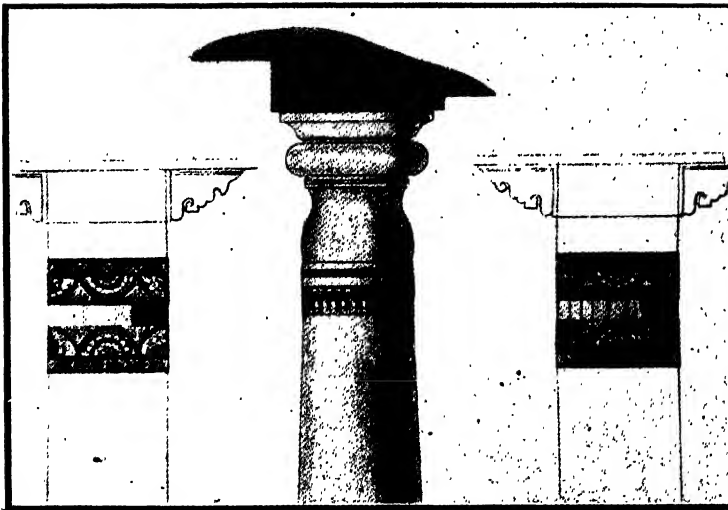
णरणाहहो कहियउ सो चरेण ।
वरु आयउ णरवइ सो भरेण ।
अह होइ णरेसरु किं सुरिंदु ।
वडपत्तणिवहु विद्धउ खणेण ।
गय सिमिरहो खेवें ते सयाण
पइं कोक्कइ णरवइ सरलचित्त ।
संचल्लहु तुम्हइं तासु गेहु ।
जइ आवइ सम्मुहुं तुम्ह राउ ।
ता जामि तुम्ह णिवमंदिरासु ।
घरि जाइवि अक्खिय वत्से तासु ।

5

10



८. प्रधान गुफा में भित्तिपर की चित्रकारी.
A portion of the frieze of the great cave
at Terāpura.



९. प्रधान गुफा की शाला के स्तम्भों की चित्रकारी.
Design of the pillars in the hall of the great cave.

घत्ताः—सो आवइ णरवइ तुज्जु घरि जइ तुम्हइं लेणहं जाहु तहो ।
तं सुणिवि णराहिउ णीसरिउ गउ सम्मुहुं सो चंपाहिबहो ॥ ६ ॥

7

Karakanda marries the Simhala princess.

सो दिट्ठउ राणं अइसुतेउ	णं विग्गहवंतउ मयरकेउ ।	
अणुराणं ता गुणसायरेण	णिउ णयरे णराहिउ आयरेण ।	
पइसंतउ सो पुरि जणहिं दिट्ठु	गोपालसहिउ णं देउ विट्ठु ।	
जुवईजणमणसंताउ दिंतु	करकंडु णराहिउ गेहु पसु ।	
रइवेयहें णामें णियसुआहें	दक्खालिउ सो सुललियभुआहें ।	5
सो बालणं अवलोइउ जुवाणु	णं हियणं पइट्ठउ कुसुमबाणु ।	
विहलंघल काइं वि णउ मुणेइ	सो पेक्खइ किं पि ण ण वि सुणेइ ।	
ण वि जणणहो लज्जा ताहे जाय	कंपंतिहे पुलणं खलिय वाय ।	
पेक्खेविणु धूयहे सेयवाहु	पारंभिउ राणं खणे विवाहु ।	

घत्ता— कंडु मंडउ मोत्तियतोरणहिं गुरुचउरिय हेमैं णिम्मविय । 10
अइउच्चिय मणहर वेइ किय रयणविणिम्मिय णिम्मलिय ॥ ७ ॥

8

Karakanda returns with the bride by the sea.

धेवाहु कियउ लहु ताहु के वि	खेयर अहिलासहो जाहिं जे वि ।	
दाइज्जइं दिण्णा तहे पयंड	णिज्झरझरंतमयगिल्लगंड ।	
वरतुरयथट्ठ किंकिणिरवाल	रयणेहिं विणिम्मिय दिण्ण माल ।	
जं अवरु किं पि णयणाहिरामु	तहे राणं दिण्णउ 'लेवि णामु ।	5
एएहिं समउ मणि तुट्ठएण	जामायहो अप्पिय दुहिय तेण ।	
बहुरयणइं दिण्णइं तुरियएण	पहिराविय राणा राणएण ।	
णरणाहें विसज्जिउ णिबपहाणु	संजोइउ राणं सलिलजाणु ।	
दुट्ठारिणरिंदहो पलयकालु	तहे जाणे चडिण्णउ धरणिवालु ।	
धयघडवमालु परिघुलिउ भाइ	तं पवणवसैं जलमज्जे जाइ ।	

घत्ता— अवराइं सहासइं छण्णवइं णरणियरणिंतरपूरियइं । 10
णं अमरविमाणइं धर सरहिं जलगमणहो आसाऊरियइं ॥ ८ ॥

7. १ N किउ.

8. १ J लइवि, २ S छणवइं.

He encounters a sea monster.

जाम सिंधुमज्झि जाहिं जाणयाइं	मंडिऊण ताडिऊण सज्जियाइं ।
ताव विट्ठु राणएण मच्छु फारु	णाइं तेण सायरस्स लद्धु सारु ।
तेण रूवे णाइं विण्णु कीलएइ	सायरो व्व रायरिद्धि णं णिएइ ।
जोयणाइं सट्ठि अत्थि तुंगिमाइं	अद्धओ वि अद्धि आपं होइ ताइं ।
सो वि सट्ठिसत्त पाय दीहमाणु	सायरं पि संधिऊण थक्किमाणु ।
मंदरो व्व तोयमज्झे अप्पमाणु	उच्छलंतु पक्खलंतु छज्जमाणु ।
मंदु मंदु सुप्पयंडु रंगमाणु	रोसएण धाविऊण लग्गमाणु ।
सो वि देक्खि राणयाहं भग्गमाणु	खंचियं पि तक्खणेण तोयजाणु ।

5

घत्ता— भयभीयणरिंदहिं तुत्थियहिं सयलइं जलजाणइं उब्भियइं ।

णं काइं वि वुट्ठपं देवयपं मंताण पहावै थंभियइं ॥ ९ ॥

10

10

Karakanda is carried away by a Vidyadhari

सो वि मच्छु पेक्खिऊण	सुद्धभाउ छंडिऊण ।
ताव तेण दुद्धरेण	वद्धमाणमच्छरेण ।
मल्लगंठि बंधिऊण	खग्गधेणु कट्ठिऊण ।
तं पि जाणु छंडिऊण	रोसएण धाविऊण ।
रोयिणा तुरंतएण	दिण्ण झंप कुद्धएण ।
उल्ललेवि दुक्कु तित्थु	थूलकाउ मच्छु जित्थु ।
पोटमज्झे भाविऊण	सो वि मच्छु घाइऊण ।
लूरियाइं वम्मयाइं	फाडियाइं चम्मयाइं ।
जत्थ अत्थि सच्छणारि	उच्छलंतु णट्ठु वारु ।
ताव तम्मि खेयरीपं	णीउ राउ दुद्धरीपं ।
सो वि णीउ पेक्खिऊण	सुब्भडेहिं विंतिऊण ।
दिण्ण झंप सायरम्मि	दुक्खिएहिं तक्खणम्मि ।

5

10

9. १ S पाठ.

10. १ J रायणा; N राइणा. २ N adds before this सायरो महागहीरु. ३ N adds before this ताव तम्मि जुज्झदच्छु. ४ N adds before this णीउ हेरि सुद्धियाइं महागहीरु सुद्धियाइं.

घत्ता— हल्लोहलि हूयउ सयलु जलु अपरंपरि जाणइं संचलहिं ।
हा हा रउ उट्टिउ करुणसरु तहो सोपं णरवर सलवलहिं ॥ १० ॥

11

Lamentations of Rativega.

जा णरपंचाणणु वियसियआणणु जलि पडिउ ।
ता सयलहिं लोयहिं पसरियसोयहिं अइडरिउ ॥
रइवेय सुभामिणि णं फणिकामिणि विमणभया ।
सव्वंगे कंपिय चित्ति चमकिय मुच्छगया ॥ 5
कियचमरसुवापं सलिलसहापं गुणभरिया ॥
उट्ठाविय रमणिहिं मुणिमणदमणिहिं मणहरिया ॥
सा करयलकमलहिं सुललियसरलहिं उरु हणइ ।
उव्वाहुलणयणी गगिरवयणी पुणु भणइ ॥
हा वइरिय वइवस पावमलीमस किं कियउ ।
मइं आसिचरायउ रमणु परायउ किं हियउ ॥ 10
हा दइव परम्मुह दुण्णयं दुम्मुहु तुहुं हुयउ ।
हा सामि सलक्खण सुट्ठु वियक्खण कहिं गयउ ॥
महो उवरि भडारा णरवरसारा करुण करि ।
दुहजलहिं पडंती पलयहो जंती णाह धरि ॥
हउं णारि वराइय आवइं आइय को सरउं । 15
परिछंडिय तुम्हहिं जीवमि एवहिं किं मरुं ॥
इय सोयविमुद्धइं लवियउ सुद्धइं जं हियइं ।
हउं बोल्लिसु तइयहुं मिलिहइ जइयहुं मज्झु पइ ॥

घत्ता—अइसोउ करेविणु मंतिवरु संबोहिवि परियणु दुम्मियउ ।
गउ जाणइं लेविणु जलहितडे तं परियणु तहिं णिञ्चलु कियउ ॥११॥ 20

12

Rativega worships goddess Padmavati.

आवासिय सेण्णा तित्थु जाव रइवेयपं उज्जउ कियउ ताव ।
पुणु तुरिउ विलक्खीहइयाइं अणुसरिय देवि कोमलगिराइं ।

५ J जाणहिं.

11. १ D दुण्णइ दुम्मुह. २ J करउं.

उद्धरियउ मंडलु ताएं रम्मु	णं धम्मु जिणेंदे हरियछम्मु ।	
तहो मज्झि णिवेसिय दिव्व देवि	पोमावइ णामें थिर करेवि ।	
पुव्वार्हि मि दिसिर्हि मि जउ थियाउ	आइयउ देविउ आइयाउ ।	5
रत्तंदणकट्टे जा घडीय	ससिचंदणकुंकुमसमलहीय ।	
फलकुल्लणिवेज्जर्हि पुज्ज कीय	उववासइ पढमउं अणुसरीय ।	
उवपसें लद्धउ बीयवंतु	णवकुंकुमकुसुमर्हि जविउ मंतु ।	

यत्ता—आरत्तर्हि दव्वर्हि आलिहिवि आरत्तर्हि वत्थर्हि परिहणिय ।

आरत्तज्ञाणु ज्ञाणवि पुणु णिज्झाइय देवअ थिरमणिय ॥ १२ ॥ 10

13

Goddess Padmavati appears.

समब्धिवि पूजिवि ज्ञायइ जाव	समागय देवय पोमिणि ताव ।	
समंथरलालसकोमलअंगि	कुणंतिय का वि अउव्विय भंगि ।	
विणिम्मियरूवसमिद्धि खणेण	सरीरइं रत्तिय सुद्धमणेण ।	
करेर्हि चऊर्हि करंति गुणाल	सपोत्थयभिंण समुद्धमुणाल ।	5
सकुंडलकणफुरंतकवोल	सणेउरक्किणिमेहलरोल ।	
फणीफणपंच सिरेण धरंति	पसणिय णिम्मल का वि करंति ।	
महीयलि पायसरोय थवंति	सुहाविणं वाणिणं किं पि चवंति ।	
दिसाहं मुहम्मि पसारियधामु	उरम्मि णिवेसियमोत्तियदामु ।	

यत्ता— वरु देमि भणंती देवि खणे रइवेयहें अगगइं गुणभरिय ।

तुहुं मग्गि किसोयरि जं हियइं तउ कारणं धरणिहें अवयरिय ॥ १३ ॥ 10

14

The goddess grants a boon to Ratavega who asks for information about her husband.

जा देविहे दिट्ठउ मुहकमलु	रइवेयहे जायउ अंसुजलु ।
महो देवि भडारिण दुरियमलु	तउ वंसणे णट्ठउ तं सयलु ।
पइं देवि सहावें जो थुणइ	सो तुक्खपरंपर णउ मुणइ ।
जो अणुदिणु ज्ञायइ तुज्जु मुहुं	तसु होहि तरंडउ देवि तुहुं ।

12. १] आदयाउ. २] रत्तंदणकट्टे; D रत्तंदणकट्टे ३] omits the portion from समलहीय to णवकुंकुम in line 8.

महो वीणहे तुहुं कारुण्य करि दुहसायरे मइं णिवडंति धरि । 5
 हउं किं पि ण मग्गमि देवि पइं अब्भत्थिय तुहुं वरु एक्कु मइं ।
 जइ सच्चउ भयवइ देहि वरु महो वयणु एक्कु तुहुं देवि करु ।
 रयणायरे महो सामिउ गयउ किं जीवइ अह किं सो मुयउ ।

घत्ता— ता कहइ सुरेसरि तुह रमणु जो जाणहो होतउ परिपडिउ ।
 कणयप्पहविज्जाहरसुअहे सो हियवइं तक्खणे संचडिउ ॥ १४ ॥ 10

15

Karakanda, says the goddess, had been taken to Tilakadvipa
 where he had become the lord of all.

ता मोहवसैं कणयप्पहापं खणि तिलयदीउ सो णियउ तापं ।
 दक्खालिउ जणणहो ताय पेक्खु मइं सायरि लद्धउ दिव्वचक्खु ।
 पट्टु सामि महारउ रिसिहिं सिट्ठु जह लच्छिपं लद्धउ देउ विट्ठु ।
 अणुराउ मुणेवि विज्जाहिवेण वेवाट्टु कियउ तेहे उच्छवेण ।
 करकंडइं ता एक्कहिं दिणमि हउ वइरिउ ससुरहो तक्खणमि । 5
 जो सुअणु परायउ असइ भोज्जु उवयारु करइ किर कवणु चोज्जु
 कणयप्पहवइरिउ हयउ जेण सो सामिउ होसइ किं परेण ।
 इय मुणिवि केर विज्जाहरेहिं पडिविणिय तुरिय कयायरेहिं ।

घत्ता— अणुरापं मउलेवि करजुवल्लु सिरु णविवि पयसैं अणुसरिय ।
 विज्जाहरु सो ण वि अत्थि तहिं तसु तणिय केर जे ण वि धरिय ॥ १५ ॥ 10

16

The goddess assures Rativega of her reunion with
 her husband.

तउ रमणइं कीयइं साहसाइं को वण्णहुं सक्कइ बहिणि ताइं ।
 वेवाहिय तेण अणंगलेह णं कामकिरायहो तणिय रेह ।
 पुणु लीलपं परिणिय वेदलेह णं मयणसहोयरि दिव्वेदेह ।
 कुसुमावलि चारुचरित्तचित्त रयणावलि परिणिय कणयदित्त ।
 अवराइं मि कण्णहं सयइं सत्त परिणीयइं मइं तुह कहिय वत्त । 5

15. १ J तहिं.

ता सोउ णिवारिवि करहि धम्मु	करकंड मिलेसइ गलियछम्मु ।
अइतुरिउ लपविणु पउरइव्वु	अणवरउ देहि तुहुं दाणु भव्वु ।
रइवेयं भणियउ तं सुणेवि	किं सायरे गउ आवइ वलेवि ।

घत्ता— पडिवयणु भडारी तेहे भणइ महो वयणहो संसउ किं करहि ।
 कणयामरतेयसमगलउ सो अणुदिणु जिणवरु संभरहि ॥ १६ ॥ 10

इय करकंडमहारायचरिए मुणिकणयामरविरइए भव्वयणकण्णवयंसे पंचकल्लणविहाणकप्पतरु—
 फलसंपत्ते करकंडविजाहरविवाहलंभो णाम सत्तमो परिच्छेउ समत्तो ।
 ॥ संधि ॥ ७ ॥

VIII

1

The goddess illustrates her point by the story of Aridamana.

रइवेय भणइ हे देवि सुणु तुह वयणु सुहावउ भावियउ ।
महो अक्खु पसाउ करेवि तुहुं किं को वि गयउ णरु आइयउ ॥

तं सुणिवि भडारी कहइ ताहे	दुरिण विलिस्तउ मणु ण जाहे ।	
हे सुंदरि णिसुणहि सरलचित्ते	जिणणाहहो चलणहं परमभत्ते ।	
हउं अक्खमि णेहें तुज्झु किं पि	अरिदमणणराहिवचरिउ तं पि ।	5
एत्थत्थि अवन्ती णाम देसु	णं तुट्ठिवि पडियउ सम्मालेसु ।	
तहिं णयणपियारी णयरि अत्थि	उज्जेणि णाउ गयरविगभत्थि ।	
तहिं अत्थि पसिद्धउ पवरतेउ	अरिदमणु णराहिउ गुणणिकेउ ।	
तहो विमला भामिणि णयणरम्म	आसण्णभव्व परिगलियकम्म ।	
तहो अत्थि मंति जणजणियराउ	वरदत्तु णराहिवेदिण्णभाउ	10

घत्ता—तहो मंतिहे वडवा सुंदरिय गय चरणहं बाहिरे पुरवरहो ।
सा रमिय तुरंतइं मयणभर पेक्खेविणु तुरयइं गिरिवरहो ॥ १ ॥

2

Aridamana's minister got a colt which was watched by
a Vidyadhara in the form of a parrot.

सा गया पट्टणं मंतिणा पेक्खिया	सव्वसल्लक्खणा गब्भिणी लक्खिया ।	
तेण संरक्खिया मंदिरे धारिया	णेहवंताइं खाणाइं सा चारिया ।	
सोहंणो वायवेओ किसोरो तंहे	जायउ वासरे सुंदरे सोरंहे ।	
णीलवण्णो सउण्णो मुहे वंकुडो	मज्झहीणो उरे पच्छले वित्थडो ।	
दीहकुक्कारहिकारउहो धुरो	तालुतंबोवमो लोयणा भंगुरो ।	5

1 1 SJ णराहिउ.

2. १ J 'हो.

णहरोमावलीकणसंसग्गओ थोवएहिं दिणेहिं पडुंकिं गओ ।
मंतिविस्सस्स अच्चंतु सो भाविओ सूरतावेण वाएण ने पाविओ ।
भूमिगेहम्मि जा छुद्धओ अच्छए सग्गिणीछंदकीरो वि तं पेच्छए ।

घत्ता—जउलगि गग्गि परिट्टियउ गिरितुरयहो णंदणु जयपवर ।

तउलगि पेक्खइ दिणि जि दिणे को वि खेयर कीरसुरूवधर ॥ २ ॥ 10

3

The parrot asks a cowherd to take it and sell to the king
for 500 gold coins.

खेयर ह्यउ कीरो पव्वयमत्थयधीरो ।
भोयसएहिं णभग्गो कंतहे णेहइं लग्गो ।
अच्छइ जाय सुहेणं भुंजइ भोय चिरेणं ।
ताव सधम्म सुसीलो मत्तयकुंजरलीलो ।
पीवरदीहरवाहो सुंदर गोहणणाहो ।
तेत्थ वणम्मि पवण्णो चेट्टइ जाव णिसण्णो ।
दिट्ठउ ता णयणेहिं कीरइं सो सग्गणेहिं
उत्तउ कोमलवाएं छंदइं विसधयाएं ।

5

घत्ता—तुहुं गोवाल लएवि मइं णेहि तुरंतउ पुरवरहो ।

कंचणपंचसएहिं फुडु जाएवि देहि णरेसरहो ॥ ३ ॥ 10

4

On the way they see a merchant caught by a harlot
who demanded money.

सुणीऊण वाणी मुणीऊण णाणी ।
णएणं धिणीए मणे मण्णणीए ।
सुएणावि जुत्तो पुरं झंत्ति पत्तो ।
खणें विंतु विट्ठी तहिं विट्ठु सिट्ठी ।
सुट्ठी कुट्ठिणीए धरीओ गणीए ।

5

२ J पविट्ठी.

3. १ D वट्ठइ; N वेट्ठइ.

4, १ D खंणें उत्तमाणी. २ DN मज्झि.

भणीओ बलाएं	गिरा कोमलाएं ।
तुमं रायआणा	म जाही अयाणा ।
तुमं जेट्टउत्तो	सुईणे विसुत्तो ।
महं पुत्तियाएं	घरे सुत्तियाएं ।
सुछें घिराएं	कया सोमराएं ।
तहे देहि ^३ दव्वं	णिवारहेहि गव्वं ।

10

घत्ता— तहो कोलाहलु अइपवर हट्टहं मज्जेण पसरियउ ।

ण वि सक्कइ वारहो को वि णरु जामच्छइ वणिवर धरियउ ॥ ४ ॥

5

The parrot settles the dispute by a wit.

तो भणेइ चारु कीरु	वच्छलेण वाय धीरु ।
भो कहेइ सेट्ठि मज्झु	वारयामि जेण जुज्झु ।
ता कहेइ सेट्ठि तासु	कारणं पि कंदलासु ।
तं सुणेवि सूयएण	णाणसायरं गएण ।
उत्तु सेट्ठि अक्कयाहिं	देहि दव्वु सज्जयाहिं ।
सो सुणेवि दिव्ववाणि	तासु जाय चित्तकाणि ।
आणएवि जाव दव्वु	कुट्टिणीहे देइ सव्वु ।
ताव उत्तु सूयएण	णीइमग्गु जाणएण ।
आणि सेट्ठि आरिसो वि	देमि दव्वु जेम को वि ।
आणियं च तं पि तेण	सूयएण तक्खणेण ।
दप्पणस्स मज्जे बिंबु	लेहि अक्कं एहु दव्वु ।
गूढचित्त जाणिया वि	छंदिणा समाणिया वि ।

5

10

घत्ता— तां बोलइ कुट्टिणि भग्ग सुय पडिबिंबु किं लेणहुं जाइ वले ।

नं सुणिवि पडुत्तरु सा भणिय सुइणइं किं गहणउ लहइ चैले ॥ ५ ॥

6

The parrot reaches the palace.

हराविय कुट्टिणि जाम सुएण	पर्यपइ सेट्ठि सुयस्स णएण ।
सुवण्णपरिग्गहु एहु सेरेहु	लएविणु भावइ तं जि करेहु ।

३ D देवि. ४ J मज्झि पसारियउ.

5. १ SJ सक्क. २ J तो. ३ J लेणइ.

४ JN वले.

सुणेविणु सूर्यइं बुच्चइ तेम वणीसरु चित्ति चमकइ जेम ।
 हिरण्णइं अमहइं काइं करेहुं सुसज्जनलोयहं चित्तु हरेहुं ।
 सुणेविणु कीरहं भावविसुद्धि अहीरहं दिण्णिय दाणपविद्धि । 5
 अहीरु पउत्तउ सूर्यपं एहि लएविणु रायदुवारहो नेहि ।
 णिओ खणि रायदुवारहो सो वि हुओ घरु बुद्धिसमिद्धिहे जो वि ।
 दुवारिउ उत्तउ कीरपं मिच्च सुमोत्तियदामपसारियचित्त ।

घत्ता— लइ अक्खहि वत्त महो तणिय णियरायहो अग्गइं सरल तुहुं ।

पेक्खेसमि णयणाणंदयरु छणससहरतुल्लउ तासु मुहु ॥ ६ ॥

10

7

It gives an account of itself to the king.

पडिहारइं रायहो कहिउ एव सुउ बाहिरे अच्छइ देवदेव ।
 तं सुणिवि णिवाविउ राणएण संभासिउ सो पोमाणेण ।
 ता सूर्यं उच्चाएवि पाउ अहिणंदिउ आसीवापं राउ ।
 भो णरवइ करिकरदीहबाहु चिरु जीवहि सुरसरि जाम वाहु ।
 मैणि तुट्ठपं रापं कीरु बुत्तु किं आयउ को तुहुं भणु णिरुत्तु । 5
 पडिबज्जइ जैणवर णाहचारु तह कवडकहाणउ रयउ फारु ।
 ता कहइ कीरु णरवइ पुरम्मि सुय पंचसयइं सेंबलितैरुम्मि ।
 जावच्छहुं ते मइं भणिय वेळि लइ छिण्णहुं मैहु हय तेहिं लल्लि ।
 गुंजारुणणयणउ कसणवण्णु भिल्लाण णिवहु ता तहिं पवण्णु ।

घत्ता— तहिं रुक्खे चडेविणु सुयघरहिं पासि समोडिय तेहिं खणे ।

ता बद्धा अमहइं सयल सुअ मइं चित्तिउ को वि उवाउ मणे ॥ ७ ॥

10

8

How it reached a hermitage and learnt the sastras. It then informs the king about the minister's beautiful horse.

मइं बुत्ता सयल वि सुय करेवि कवडेण वि अच्छहु खणु मरेवि ।
 भिल्लेण चडेविणु सयल दिट्ठ तले घल्लिय मण्णेवि ते णिचिट्ठ ।

7. १ J also reads अणाविउ. २ S मणतुट्ठयं. ३ D जिणवर; N corrects जिणवर as जिह णर°. ४ J सेंमलियरुम्मि. ५ D मुहु. ६ D adds before this गउं छिण्णिय तेहिं जाहि सो वि आरुहिय विओवरि गुरुय होवि.

8. १ DJN णिविट्ठ,

ता उड्डिवि गय दसदिसिहिं ते वि
महं सयलहं सत्यहं जाणियाहं
तहिं दिट्टउ गिरिवरतणउ आसु
अइसुंदर घोडउ ताहं जाउ
महं जाणिउ सो विज्जाहरेण
घरि अच्छइ मंतिहे सो चरंतु

हउं तावसवाडउ गउ बलेवि ।
पव्वयसिरी सोक्खहं माणियाहं ।
गउ वडवासंगहो कामवासु ।
धरणियले लग्गइ णाहि पाउ ।
तुह अक्खिय पेहपरव्वसेण ।
तं सुणिवि णरेसरु गउ तुरंतु ।

5

घत्ता— घर जाइवि तासु महंतयाहिं पुणु भणियउ वयणु णरेसरहं ।

महो कज्जु ण रयणहिं माणिकहिं तुह तुरयहं पुज्जइं मणहरहं ॥ ८ ॥ 10

9

The horse takes the king and the parrot across the sea
where they see a hundred maidens.

णियहियवणं दुक्खु वहंतपण
गउ तुरउ लेवि णियमंदिरासु
तहिं चडिउ णरेसरु सहुं सुएण
कीरेण णिवारिउ देव घाउ
णरणाहं तुरयहो सुयल्लेण
ता तुरउ तुरंतउ णहयलेण
समरीणणं राणणं भणिउ कीरु
ता कीरं गयणंगणु सरेवि
आवेविणु कीरहं भणिउ तासु

सो अप्पिउ तेण महंतपण ।
पल्लाणु विहिउ तहो बंधुरासु ।
देवाविउ फेरउ दिट्ठभुएण ।
मा पयडहि छंडहि णियसहाउ ।
कसताडणु किउ कोऊहलेण ।
गउ सायरु लंघिवि दूरएण ।
कहिं लग्गइ बंधव विमलणीरु
अवल्लोइउ पाणिउ थिरु करेवि ।
लइ चलहि तुरिउ रयणायरसु ।

5

घत्ता— जापविणु सायरि कण्णसउ दिट्टउ तेत्थु रमंतियउ ।

10

सुयवयणहं ठाणे तहो तणइं खणे रायहं देउ समच्चियउ ॥ ९ ॥

10

The king wins the heart of Ratnalekha.

ण्हाणच्चणु देवहं करिवि ताउ
सूएण णराहिउ तक्खणेण
छोहारदीवसंपत्तपण
अवरोप्परु चित्तं मिलियएण

कण्णाण णिवहु णियघरु गयाउ ।
अणुमग्गे णीयउ तहुं तणेण ।
कण्णाण णिलउ राणणं गएण ।
ता तक्खणि भणियउ सुयएण ।

9. १ N राउ. २ D डुरं.

10. १ N करइ.

हे नरवइ तुहुं एह रयणलेह लइ परिणहि कंचणदिब्बदेह । 5
 चिरु कहिय मुणिदहिं आरिसेहिं पंरिणेवी एह तुम्हारिसेहिं ।
 तं सुणिवि नैरिदं सा भणीय अंभोरुहदीहरलोयणीयं ।
 हे सुंदरि सयउ भणइ जाइ पडिहासैहिं तुहुं वयणाइं ताइं ।

घत्ता-- तं सुणिवि कुमारी पडिलवइ अणुराएं वयण पडिक्खलइ ।
 मइं केर तुहारी मणि धरिय सुयवयणु नरेसर किं चलइ ॥ १० ॥ 10

11

He sails with her for home and reaches a deserted island.

तं वयणु सुहावउ सुणिवि तेण सा परिणिय राणइं तुरियएण ।
 तहिं नेहइं भोयसहास भुत्त ता एकहिं दिणे पडिलवइ भुत्त ।
 पयडंतिए णिच्चरु परमुं नेहु हे नरवइ पेक्खहुं तुम्ह गेहु ।
 तहे वयणु सुणेविणु सोहमाणु परसज्जिउ राएं सलिलजाणु ।
 तं भरियउ रयणहिं मणहरेहिं परिसोहिउ धयवडसुंदरेहिं । 5
 सुयतुरयएं घरिणिपं सहुं नरिंदु तहिं चडियउ रेहइं णं सुरिंदु ।
 तं सलिलजाणु रयणायरम्मि वाएण गयउ दीवंतरम्मि ।
 उच्चसि परिलग्गउ गयदिणम्मि ता राएं चित्तिउ णियमणम्मि ।

घत्ता— पुणु भणियउ कीरु नरेसरइं किम रयणि गमेवी पत्थु सुहि ।
 तं सुणिवि कीरु पडिलवइ णिव अइणिच्चरु होइवि मा सुयहि ॥ ११ ॥ 10

12

Their bad luck on the island and the sea.

हयणारिकीरणिव थिरमणेहिं किय तुरिय जाम चउहिं मि जणेहिं ।
 णिवपहरएं तुरियइं हयसमाणु ता चोरहिं हरियउ सलिलजाणु ।
 रविउग्गमे नरवइ णियइ जाव ण वि पेक्खइ बोहिथु तुरउ ताव ।
 पुणु वत्त कहिय कीरहो णिवेण गउ बोहिथु णे जाणहुं किं पहेणं ।
 मणि खेउ वरुंतएं सयएण पुणु भणिउ नराहिउ तुरियएण । 5
 खैहु कट्टिवि बंधहु तुरिउ तेव रयणायरु लीलएं तरहु जेव ।

२ J omits this foot. ३ नरिंदइं भणिय सा वि. ४ N °लोयणा वि. ५ N पडिहासइं.

11. १ N सुणियएण. २ N तेहइं. ३ JN परमणेहु.

12. १ J omits ण. २ N परेण. ३ S खडि कट्टेवि.

तं रइवि चडिण्णउ सरलराउ
तंहो लहरिहिं बंधइं तोडियाइं

णियघरिणिहे सरिसउ सुयसहाउ ।
देसंतर रायं हिडियाइं ।

घत्ता— ता उट्टिवि सुयउ वडि गयउ णिउ णरवइ लहरिहिं कौकणहो ।

तहो घरिणि मणोहर विहिवसइं णिय खंभायच्चहो पट्टणहो ॥१२॥ 10

13

Ratnalekha at Khambhayacca.

तहिं लंबझलंबा कुट्टणीयं
घरि रयणलेह णेवावि तापं
ता लंबझलंबं भणिय मुद्ध
तं णिसुणिवि जपिउ सुंदराए
सो सोवइ मइं सहं भणिउ तापं
तहं दव्वु लेवि वेसहे विइण्णु
रयणायरवडे सुयहं णिकाउ
सुयणामइं पुच्छिय कहिं गयाय
तहो कहिय वत्त तेहिं मि सुपहिं

सा दिट्ठी ताइं वियक्खणीयं ।
जलगंभु णिवारिउ सुललियायं ।
विणु गहणइं वेस ण होइ सुद्ध ।
इह जूवइं जो मइं जिणइ माए ।
ता जिणिया जूवें णर तियायं ।
पुणु दहिउ कूरु अंगणे पइण्णु ।
तं चुणिवि वलिवि पुणु तहिं गयाउ ।
तुम्हइं सुहि भोयणु लेवि आय ।
पुणु भणिय ते वि वयणुल्लपहिं ।

5

घत्ता— मइं लेविणु तुम्हइं णेहु तहिं जहिं कूरु पइण्णउ बालिययं ।

10

ता णीयउ तेहिं तुरंतयहिं घरु वेसहिं दिट्ठउ सो वि तयं ॥ १३ ॥

14

Her fame in the game of dice reaches Aridamana's ear.

चुणंतइं कीरइं असुवमाल
चिराणउ सुयउ तापं मुणेवि
अरे सुय भायर आवहि पत्थु
ण जाणउं देवि कहिं गउ राउ
णिवारिय सुययं देवि विसाउ
महारउ चित्तु कहेइ मयच्छि
सुणेविणु कीरहो वाणि सणिद्ध
पवडिय कित्ति समुद्धपमाण

पमेल्लिय पेक्खिवि सामिणि बाल ।
अणाविउ सो सुयणामु भणेवि ।
तुहारउ सामिउ अच्छइ केत्थु ।
पेवडिउ तोहे मणम्मि विराउ ।
कुणंतहं णासइ सुद्धउ भाउ ।
मिलेसइ सामिउ पावियलच्छि ।
रमंतिय अच्छइ भावविसुद्ध ।
सुमोत्तियदामइं बद्ध जुवाण ।

5

घत्ता— अरिदमणहो केण वि इउ कहिउ पट्टणु खंभायच्च जहिं ।

ण वि सारिहिं जूवइ को वि णरु ण वि सक्कइ जिणणहं बाल तहिं ॥१४॥ 10

15

Reunion of Ratnalekha and Aridamana.

तं सुनिवि णरेसरु थिरमणेण
तहिं जाइवि टिटहिं गउ तुरंतु
तहं मज्झि णिविट्ठउ सो सहेइ
जीयाइं णरिंदहं आयरेण
धणु दिंतउ भंडहं णग्गुडाहं
जूएण पसिद्धी किस्ति जाहे
अप्पुणु पुणु रयणिहिं गयउ तेत्थु
सा भणिय तेण णं मयणदूउ

गउ खंभाइच्चहो तक्खणेण ।
जूवारहं सयलहं मणु हरंतु ।
छणइंदहो लीला णं वहेइ ।
सोवण्णहं सत्तसयाइं तेण ।
गउ वेसहं घरु धणलंपडाहं ।
देवाविउ गहणउ तेण ताहे ।
सूयपं सहुं रमणि णिविट्ठ जेत्थु ।
लइ सुंदरि खेल्लहिं सारिजूउ ।

5

घत्ता— सा जिस्ती तेण णराहिवइं जा हूई मणे विहडप्फडिय ।

ता तापं वियाणिवि णियरमणु खणे अंगे अंगु समुग्गिडिय ॥ १५ ॥ 10

16

The goddess reassures Rativega and goes away.

जावच्छइ तियं सहुं तेत्थु राउ
तहिं मैज्झि णिहालिउ राणण
बोलाविउ रापं णामु लेवि
अइदुब्बलु ऊहणु जो किओ वि
तियकीरणराहिवअस्सयाहं
भुंजंतइं सोक्खइं तहिं ठियाइं
मइं कहियउ हँलि तुह सो जि राउ
जह आयउ सो गुणगणमहंतु

ता तुरय लेवि को वि टक्कु आउ ।
किउ ऊहणु तें सहुं टक्कण ।
ता घोडे जोइउ मुहुं वलेवि ।
सोवण्णु देवि तें किणिउ सो वि ।
मेलाविउ हूइउ दुत्थियाहं ।
णियदेसहो पुणु तइय वि गयाइं ।
रयणायरे पडियउ घँरहो आउ ।
तुह मुद्धि मिलेसइ तुज्झु कंतु ।

5

घत्ता— इउ कहिवि भडारी तहें सयलु सव्वंगे णिरुवम कोमलिय ।

सा गइय तुरंती णियणिलउ चंदाण देवहं परिमिलिय ॥ १६ ॥ 10

17

Karakanda returns to Rativega.

रेइवेपं ता दुम्मणमणापं
जं देविपं भणियउ वयणु किं पि

पंकयरुहकोमलआणणापं ।
अणुसरिउ खणज्जे तापं तं पि ।

16. १ J तिथु. २ S मज्जे. ३ J omits सहुं. ४ S हले. ५ J घरहिं.

17. १ D रइवेपं.

धणु पववरु लपवि तुरंतियाइं
तं सयलु विहंजिवि दुत्थियाहं
जावच्छइ सा तहिं रइ करंति
रयणावलिविहिभारें णमंति
कुसुमंजलिकुसुमहिं विप्फुरंति
चउसत्थियविहिसत्थेण जंति
ता एकहिं दिणि कणयप्पहापं

अहिणवमुणालवरगात्तियाइं ।
सुहभोयणु दिण्णउ भुक्खियाहं ।
जिणणाहहो चलणइं मणि सरंति । 5
मुत्तावलिमोत्तियदाम दिंति ।
पल्लोवमविहिपल्लवें चरंति ।
वसुहारविहाणहो मणु थवंति ।
तहिं आणिउ सो करकंड तापं ।

घत्ता— रइवेयइं दिट्ठउ णियरमणु तहिं हरिसइं वड्डिउ अंसुजलु । 10

ता विज्जु चमक्किय कसणतणु सिहिकंतपं णं जलहरु सजलु ॥ १७ ॥

18

Karakanda conquers the Southern kings.

रइवेयपं पुणु कणयप्पहाहे
परिओसु पवड्डिउ परियणाहं
तहिं अच्छिवि कित्तिय दिण सराउ
ता दिविडदेसु महियलु भमंतु
तहिं चोडिचेरपंडियणिवाहं
अरि आयउ तुम्हहं उवरि देव
तं सुणिवि खणद्धें ते मिलीय
करि करिहिं भिडिय रह रहवराहं
रोसारुण दाःरुण अइभिडंति
अंतउ ललंति णर पक्खलंति
कउ संगरु तेहिं महंतु केव

गुरु आयरु कीयउ सयलु ताहे ।
सामंतमंतिविभियमणाहं ।
संचल्लिउ ता करकंड राउ ।
संपत्तउ तहिं मच्छरु वहंतु ।
केणावि खणद्धें कहिउ ताहं । 5
तिम किज्जइ दूरहु जाइ जेव ।
करकंडहो जाएवि पुणु भिडीय ।
हय तुरयहं ता णर णरवराहं ।
धयदंडछत्तसीसइं पडंति ।
जसलुइ महाभड पुणु मिलंति । 10
गयणंगणि सुरवर डरिय जेव ।

घत्ता— करकंडपं धरिया ते वि रणे सिरमउड मलिय चरणेहिं तहु ।

मउडग्गहिं देक्खिवि जिणपडिम करकंडहो जायउ बहलु दुहु ॥ १८ ॥

19

He reinstalls them and returns to Terapur.

हा हा मइं मूढइं किं कियउ
इह पावफलें दुग्गइणिवासु
मणि दुम्मिय मउलियलोयणेण

जिणविंखु वि चरणें आहयउ ।
णउ जाणहुं होसइ कहिं मि वासु ।
चोडाहिब मुक्का ते वि तेण ।

जं संगरि मइं तुम्हइं खलीय जं चरणहिं मउडइं दरमलीय ।
 तं खमहु सयलु महो बंधवासु पडिगाहहु देसु सपिंडवासु । 5
 तं णिसुणिवि तेहिं पडिवयणु उचु तुह सेव करेसहिं अम्ह पुत्त ।
 इय जंपिधि ते चंपाहिवासु पुणु सरिय खणद्धे अडविवासु ।
 तणु तिणु व गणेविणु ललियगत्त तउ करिवि तेइं सग्गगि पत्त ।

घत्ता— करकंडु तहं तउ णीसरिउ गउ संमुहुं तेरापट्टणहो ।

जहिं सुंदरि मयणावलि हरिय संपत्तउ तं पयसु वणहो ॥ १९ ॥ 10

20

Karakanda regains Madanavali and returns to Campa.

जावच्छइ सो तहिं आयरेण मयणावलि अप्पिय खेयरेण ।
 ता तेण तुरिउ विज्जाहिषेण तहो कहिउ भवंतरु णियहिण ।
 अहि होंतउ हउं अण्णहिं भवम्मि हिंडंतु पराइउ तुह घरम्मि ।
 ता दिट्ठउ मइं पंजरठिओ वि पारावउ पाराविणं जुओ वि ।
 सो पायं गहिउ मइं चडफडंतु ता पत्तउ तहिं तुहुं परिभमंतु । 5
 छंडाविउ सो पइं तुरियएण णवकारु पइण्णउ करुणएण ।
 सो खेयरु जायउ तहो फलेण हउं णासिवि गउ तुज्झु वि छलेण ।
 पक्कहिं विणि चप्पिउ हयखुरेण मुणि कण्णजाउ दिण्णउ वरेण ।
 हउं खेयरु जायउ फलइं तेण तुहुं पत्थु दिट्ठु संपत्तएण ।
 विररोसें हरिय मइं घरिणि तुज्झु लइ अक्खिउ मइं तुह पउ गुज्झु । 10
 हउं एवहिं किंकरु तुह भरेण पुणु णमिय चरण सैण्णयसिरेण ।
 अवराहु कियउ जो मइं वि देव सो खमहि ण छंडमि तुज्झु सेव ।

घत्ता— संमाणिवि दाणइं सो खयरु गउ चंपहिं साहिवि महि णिवइ ।

सो रज्जु करंतउ बहुयदिण तहिं अच्छइ कणयामरणिगइं ॥ २० ॥

इयकरकंडमहारायचरिए मुणिकणयामरविरहए भव्ययणकणावयंसे पंचकलाणविहाणकपत्तर-

फलसंपत्ते करकंडपुइइसाहणो चंपापुरिपवसो णाम अट्ठमो परिच्छेउ समत्तो ।

॥ संधि ॥ ८ ॥

IX

1

The forest guard reports the arrival of sage Silagupta.

चंपाहिउ बुहयणवेढियउ सुहलीलइं अच्छइ जाव तहिं ।
ता आयउ उज्जाणाहिवइ अत्थाणि णिविट्ठउ राउ जहिं ॥

सो पुच्छिउ करकंडपं णिवेण	कहि आयउ तुहुं कजेण केण ।	
सो कहइ णरेसर उववणम्मि	जो ज्ञायहिं सुमरहिं णियमणम्मि ।	
जसु दंसणे हरि उवसमु सरेइ	करिकुंमहो गाहु ण सो करेइ ।	5
अवरुण्णरु वइरइं जे वहंति	तहो दंसणे मइउ मणे लिहंति ।	
जसु दंसणे अणुवय के वि लिति	जिणु छंडेवि अण्णहिं मणु ण दिति ।	
केहिं मि मणि गहियइं गुणवयाइं	अवराइं मि पुणु सिक्खावयाइं ।	
धम्मालउ संजमणिलउ भाइ	किं जिणवरु मुणिवेसेण णाइं ।	
तहिं आयउ मुणिवरु णाणजुत्तु	णामेण पसिद्धउ सीलगुत्तु ।	10

घत्ता— करकंडु सुणेविणु तं वयणु अत्थाणहो उट्ठिउ तक्खाणिण ।
गउ सत्तपयइं मउलेवि कर सुमरंतउ मुणिवरपय मणिण ॥ १ ॥

2

People start on a visit to the sage.

ता आणंदमेरि तुरंतएण	देवाविय तुहुं राणएण ।	
तहे णंहु सुणेविणु लैद्धभोय	परिमिलिय खणद्धे भवियलोय ।	
क वि माणिणि चल्लिय ललियदेह	मुणिचरणसरोयहं बद्धणेह ।	
क वि णेउरसइं रणझणंति	संचल्लिय मुणिगुंण णं थुणंति ।	5
क वि रमणु ण जंतउ परिणणेइ	मुणिदंसण हियवपं सइं मुणेइ ।	
क वि अक्खयधूव भरेवि थालु	अइरहसइं चल्लिय लेवि बालु ।	

1. १ J जेण.

2. १ DJ णंदिय°. २ DN सइ. ३ DN णयरलोय. ४ N मुणिवरगुण थुणंति.

क वि परिमलु बहलु वहंति जाइ विजाहरि णं महियलि विहाइ ।
 घत्ता— काइ वि छणससहरआणणिय करे कमल करंती संचलिय ।
 आणंदिय भेरिहे सुणिवि सरु लहु भवियण सयल वि तहिं मिलिय ॥२॥

3

On his way Karakanda sees a miserable woman.

जिणिदधम्मरत्तओ	मुणिदपायभत्तओ ।	
सुवण्णकैतिदित्तओ	सरोयपत्तणेत्तओ	
पलंबपीणहत्थओ	विबुद्धसव्वसत्थओ ।	
विसुद्धसंधिगतओ	पणेण जाव पत्तओ ।	
तहिं पि ताव दिट्ठिया	भणंति हा पमूढिया ।	5
पुरंधि का वि दुक्खिया	हणंति दो वि कुक्खिया ।	
रुवंति अंसुवाहुलं	जणाण दुक्खसंकुलं ।	
कुणंति चित्तु आउलं	धरंति वेसु वाउलं ।	
घुलंति जा वि मुच्छए	पडंति भूणसए ।	
सुणेवि तं णरेसरो	सुवारुणिद्धणीसरो ।	10

घत्ता— करकंडइ पुच्छिउ को वि णरु एह णारि वराई किं रुवइ ।
 विलवंती हियवइं दुहु करइ अप्पाणउ विहलंघल मुअइ ॥ ३ ॥

4

He learns the cause of her troubles and becomes disgusted
 with the ways of the world.

ता अक्खिय रायहो वत्त तेण	दुक्खाउर हई एह जेण ।	
तं कारणु णिसुणहि सामिसाल	भुंजंतिहे भोयइं सयलकाल ।	
उप्पण्णउ णंदणु विहिंवसेण	सो णीयउ आयहे वइवसेण ।	
तें रुवइ सदुक्खउ महिल एह	अप्पाणउ घल्लइ बद्धणेह ।	
परिमेल्लइ पासु ण णंदणासु	वीसरइ ण सो पुणु णियमणासु ।	5
तं सुणिवि वयणु रायाहिराउ	संसारहो उवरि विरत्तभाउ ।	
धी धी असुहावउ मंखलोउ	दुहकारणु मणुवहं अंगभोउ ।	
रयणायरतुलउ जेत्थु दुक्खु	महुविंदुसमाणउ भोयसुक्खु ।	

4, 1 N सव्वलोउ.

घत्ता— हा माणउ दुक्खइं दडूतणु विरसु रसंतउ जहिं मरइ ।

भणु णिग्घिणु विसयासत्तमणु सो छंडिवि को तहिं रइ करइ ॥ ४ ॥ 10

5

Transitory nature of worldly existence.

कस्मेण परिट्टिउ जों उवरे
जो बालउ वालहिं लालियउ
णवजोव्वणि चडियउ जो पवर
जो बूढउ वाहिसणहिं कलिउ
बलहइएं सहं हरि अतुलबलु
छक्खंड वसुंधर जेहिं जिया
विज्जाहर किंणर जे खयरा
फणिणाहइं सरिसउ अमरवइ

जमरायएं सो णिउ णिययपुरे ।
सो विहिणा णियपुरि चालियउ ।
जमु जाइ लपविणु सो जि णरु ।
जमकूयहिं सो पुणु परिमलिउ ।
सो विहिणा णीयउ करिवि छलु ।
चक्केसर ते कालेण णिया ।
बलवंता जममुहे पडिय सुरा ।
जमु लितउ कवणु वि णउ मुअइ ।

5

घत्ता— णउ सोत्तिउ बंभणु परिहरइ णउ छंडइ तवसिउ तवि ठियउ ।

धणवंतु ण छुट्टइ ण वि णिहणु जह काणणे जलणु समुट्टियउ ॥ ५ ॥ 10

6

Fickleness of worldly pleasures.

दइवेण विणिम्मिउ देहु जं पि
णवजोव्वणु मणहरु जं चडेइ
जे अवर सरीरहिं गुण वसंति
ते कायहो जइ गुण अचल होति
करिकण्ण जेम थिर कहिं ण थांइ
जह सूयउ करयलि थिउ गलेइ
भूणयणवयणगइ कुडिल जाहं
मेल्लती ण गणइ सयण इट्ट

लायण्णउ मणुवहं थिर ण तं पि ।
देवहिं वि णं जाणिउ कहिं पडेइ ।
ण वि जाणहुं केण पहेण जंति ।
संसारहं विरइं ण मुणि करंति ।
पेक्खंतहं सिरि णिण्णासु जाइ ।
तह णारि विरत्ती खणि चलेइ ।
को सरल करेवइं सक्कु ताहं ।
सा दुज्जण मेत्ति व चल णिकिट्ठ ।

5

घत्ता— णिज्झायइ जो अणुवेक्ख चल वइरायभावसंपत्तउ ।

सो सुरहरमंडणु होइ णरु सुललियमणहरगत्तउ ॥ ६ ॥

10

7

Helplessness of the mortals.

रयेणीए परिसमणु
आवइएं पत्ताइं

संगांमे सुरदमणु
हिययम्मि सुत्ताइं ।

6. १ N गु. २ DN गाई. ३ SJ संपणउ.

7. १ J रमणीए. २ DN सत्ताइं.

तहो किं पि णउ कुरइ	उट्टेइ वइसरइ ।	
अह विवरे पइसरउ	सुरलोउ अणुसरउ ।	
सुरगिरिहिं आरुहउ	पंजरहिं तणु छुहउ ।	5
बंधवहिं मिस्तेहिं	करधरियकुंतेहिं ।	
पुत्तेहिं सुत्थियउ	मंतेहिं रक्खियउ ।	
भडणियरपरियरिउ	णउ तेहिं पुणु धरिउ ।	
बलएउ चक्करु	सुरणाहु णहे खयर ।	
जमु वरुणु धरधरणु	ण वि होइ कु वि सरणु ।	10
घत्ता— असरणअणुवेक्खउ जो वि पुणु अणुदिणु भावइ णिययमणे ।		
सो सुरणारिहिं ललियतणु भोयवंतु भुंजियइ खणे ॥ ७ ॥		

8

Troubles of life.

संसारे भमंतहं कवणु सोक्खु	असुहावउ पावइ विविहदुक्खु ।	
णेरयालइं णाणाणारएहिं	चिरकियहिं णिहम्मइ वइरणहिं ।	
हियणं ण वि चित्तहुं सक्कियाइं	तहिं भुत्तइं पवरइं दुक्कियाइं ।	
अवरुप्परु जाइविरुद्धएहिं	तिरियाण मज्जे उप्पणएहिं ।	
मुहबंधणछेयणताडणाइं	पावियहिं तेहिं तणुफाडणाइं ।	5
मणुयत्तणे माणउ परिमलंतु	परिझिज्जइं णियमणे सलवलंतु ।	
सुरलोपं पवणणउ णट्टवुद्धि	मणि झिज्जइं देक्खिवि परहो रिद्धि	
णैडणारि जेम रुवइं करेइ	तिम जीउ कलेवर सइं धरेइ ।	
घत्ता— संसारहं उवरि णिहालणउ किउ जेण णरेण कयायरेण ।		
भणु काइं ण लद्धउ तेण जइ पवररयणरयणायरेण ॥ ८ ॥		

9

Sole responsibility of each individual.

जीवहो सुसहाउ ण अत्थि को वि	णरयम्मि पडंतउ धरइ जो वि ।	
सुहिसज्जनणंदणइट्टभाय	ण वि जीवहो जंतहो ए सहाय ।	
णिय जणाणि जणणु रोवंतयाइं	जीवै सहुं ताइं ण पउ गयाइं ।	
घणु ण चलइ गेहहो एक्कु पाउ	एक्कलउ भुंजइ धम्मु पाउ ।	

8. १ S पायालए. २ N पगिमिज्जइ. ३ D णरणारि; S णह णारि.

9. १ J omits the portion from भुंजइ to एक्कलउ in line 6.

तणु जलणि जलंतइं परिवडेइ
जहिं नयणणिमेतु ण सुहु हवेइ
अहिणउलसीहवणयरहं मज्जे
सुरखेयरकिंणरसुहयगाम

एकलउ वइवसघरि चडेइ ।
एकलउ तहिं दुहु अणुहवेइ ।
उप्पज्जइ एकु वि जिउ असज्जे ।
तहिं भुंजइ एकु वि जियइ जाम ।

5

घत्ता— इह अणुवेक्खा जो अणुसरइ सीलें मंडिवि निययतणु ।
सासयपण सो सुहणिलए एकलउ सोहइ मुकतणु ॥ ९ ॥

10

10

Senses and qualities are alien to Self.

इउ भासइ मुणि गुणगण वहुंतु
परिपोसिउ उसहसएहिं जं पि
लोयणइं सुतारइं दीहरां
जीहा तरुपल्लवसण्णिहा वि
तणुफंसगंधकण्हं समिद्धि
जे अवर वि गुण कायहो मिलंति
जे कायहो थूला बहुय के वि
कोहाइचउकु वि पुण्णपाव

जीवहो परिभिण्णउ तं कहंतु ।
भिण्णउ सरीर जीवाउ तं पि ।
जीवहो परिभिण्णइं सुहयरां ।
जीवहो दूरेण वि सा थिया वि ।
जीवहो अहभिण्णी रूवरिद्धि ।
ते जीवहो भिण्णा संचलंति ।
अइसुहुमा जीवहो दूरे ते वि ।
ते जीवहो भिण्णा कम्मभाव ।

5

घत्ता— एह अणुवेक्खा थिर करिवि नियमणि झायइ जो जि णर ।
सो परमप्पउ निम्मलउ देहविवाज्जिउ होइ वरु ॥ १० ॥

10

11

Impure nature of the physical body.

एहु देहहो भणु गुणु को विहाइ
जे नयण तरल विवममगया वि
भणु णासारंधहो का विसुद्धि
गुण अमिउ अहरे जणु किं कलेइ
गुणु दीसइ कवणु उरोरुहाहं
घणमसपवद्धियपिंडयाहं
कडिमंडलु भणियंउ किं बुहेहिं

कउ मंडणु असुइ सहावें जाइ ।
ते दूसाणिवहहिं दूसिया वि ।
जहिं गलइ सिंभु पयडउ असुद्धि ।
जहिं लालासारणि परिघुलेइ ।
परिपूरिय पूययं वणणिहाहं ।
को करइ रई तहो दूसियाहं ।
परिसवइ असुद्धउ बिहिं मुहेहिं ।

5

१ DNS जलणु. १] अणुवेक्खा.

11. १ N सहाव. १ JDN omit this foot. १ S भणिउ.

वसरुहिरमंसहृद्गं जेत्यु भणु सुद्धिहे कारणु कवणु तेत्थु ।
जइ भितरु बाहिरु विहि करंतु भणु जणवउ को तहिं रइ सरंतु ।
घत्ता— उप्पणउ सुद्धं सोणियं असुइसहावउ जो जणु झायइ । 10
एह अणुवेक्खा णित्तुलिय तं पुणु सिद्धिहे मग्गं लायइ ॥ ११ ॥

12

How Karmas are contracted.

रयणायरे जलसंघाउ जेव कम्माण णिवहु आसवइ तेव ।
जह सल्लु पणट्टउ चुंबणण आणियइ कम्मु तह जीवणण ।
सइंसणेण परिचत्तणण संमिलइ कम्मु मिच्छत्तणण ।
वज्जरइ जिणेसरु गलियल्लम्मु अविरइपरिणामे मिलइ कम्मु । 5
कम्मासउ कोहं माणणण तह डंभइं लोहइं कीयणण ।
मणमारणु सीलउ जइ हवेइ कम्मासववइरि ण संभवेइ ।
हिंसालउ वयणु वि जो सरेइ तहो कम्मु मिलंतउ को धरेइ ।
जो हिंसइं काउ समायरेइ सो कम्मइं सहुं ता रइ करेइ ।
घत्ता— बंधहो कारणु करेवि तणु अणुवेक्खा जो झायइ पुणु हियणं ।
सो धण्णउ सासयसोक्खरसु अविरामणं सो णरु तहिं पियण ॥१२॥ 10

13

How the inflow of the Karmas is checked.

जो समत्तु धीरंचित्तु उद्धरेइ सो वि दुट्ठ मिच्छदिट्ठि संवरेइ ।
जो खमाणं सुद्धियाणं वावरेइ कोहवारि दुक्खकारि सो हरेइ ।
महवेण जो चरेइ सुद्धणण माणखंभु तासु जाइ णिच्छणण ।
अज्जयमि चित्तु देइ जो महंतु सो हवेइ बंचणाविसो णिहंतु । 5
कार्यपिडे सुंदरे वि जो णिरीहु सो णिरुत्तु पक्खलेइ लोहसीहु ।
धम्मो संतु भाँउ देवि जो सरेवि तं मणो वि मक्कडो वि सो धरेवि ।
पूययाणं पूयपइ वीयराउ तक्खणेण सो हणेइ दुट्ठराउ ।
धम्मसुद्धि भावसुद्धि ज्ञाणजोइं जो करेइ सो धरेइ काँउलाइं ।

४ S इहाइं.

13. १ SJ धीरं. २ S adds भावण before सुद्धण. ३ S सोइ देइ. ४ S भाव.

५ DN केउलोइं.

घत्ता— खमदमसहियउ गुणणिलउ पयउ जो पयडिउ संवरइ ।

अणुहुंजिवि सोक्खइं सगो पुणु सो सिद्धिहे सम्मुहुं संवरइ ॥१३॥ 10

14

How the Karmas are got rid of.

बिहिं भेयहिं णिज्जर खवियणेहे
 १चिरकालें संविउ कम्मु फारु
 रविकिरणहिं गिंभे जो तणु खवेइ
 सिसिरम्मि तुसारु जो सिरे धरेइ
 जो दुद्धरु तवभरु उव्वहेइ
 अणिबैद्धउ वयणु जि संवरेइ
 मणु मारइ जो बाहिरे चरंतु
 चंदायणे भोयणु जो चरेइ
 बहु कायकिलेस जो अणुसरेइ
 अविवाय सो णिज्जर जणु वहेइ
 सयमेव समावइ कम्मु जासु

सविवायावायहिं मुणहिं एह ।
 उप्पायइ भुंजइ बहुपयारु ।
 जो तरुतले वरिसालेंउ गमेइ
 सो कम्मु पयसैं अवहरेइ ।
 उववासहिं जो तणु मँणु करेइ ।
 २सो सयलइं कम्मइं णिज्जरेइ ।
 सो हणइ कम्मु जणु मणि तुरंतु ।
 सोवीराहारु जो आयरेइ ।
 बावीसपरीसहं जो सहेइ ।
 जो दुविहु परिग्गहु परिहरेइ ।
 10 णिज्जर हवेइ सविवाय तासु ।

घत्ता— णिज्जरइ कम्मु संसुद्धमणु मणवयर्काणं जो वि णरु ।

देवाण मज्जे भुंजेवि सुहु सो णिच्छइं सिवपण लहइ घरु ॥ १४ ॥

15

Divisions of the universe.

तिहिं खंडहिं खंडिउ लोउ एहु
 णारयणिवासु पढमउ विहाइ
 घरु बीयउ तिरियहं जं अमेउ
 जहिं अमरहं विरइ ण अत्थि भोउ
 दुहु दीसइ जहिं ण वि णिमिसमेत्तु
 जं कहियउ मुणिगणवरगुणीहिं

सो चउवह रज्जुय उडुवेहु ।
 पल्लित्थिउ मल्लउ धरिउ णां ।
 झल्लरिसमाणु तं तिरियलोउ ।
 अमरालउ भुरियसमाणु होइ ।
 तहो उवरि पसिद्धउ सिद्धसेत्तु ।
 5 तं थक्कउ वायवलेहिं तीहिं ।

14. १ N 'देह. २ N adds before this तिरियहं हवेइ अविवाइ फारु । संभवइ णरहं सबवाइ सारु । ३ J सो पायइ. ४ SJ वरिसाउल. ५ N तिणु. ६ N अणुवद्धउ. ७ All my Mss read this foot after line 10. It has been placed here as it seemed a suitable counterpart of the preceding foot. ८ N 'काणहिं.

15. १ S reads विरियहिं and explains it as जानीहि. २ SJ मुरइ.

गयणंगणे रवि अच्छेइ जेव एहु भवणु ण केण वि धरिउ तेव ।
किरियाविहीणु णहु किं परेण तह भुवणु ण केण वि किउ णरेण ।

घत्ता— पालिवि पंच महव्वयइं लोयाणुवेक्खहें जो मणु जुंजइ ।

सो णरु घण्णु सलक्खणउ अमरहं सुहइं अणेयइं भुंजइ ॥ १५ ॥

10

16

Pious thoughts.

जिणणाहपायपंकयकहाहं संभवउ पयत्तइं भत्तिं ताहं ।
सइंसणणाणचरित्तयाहं महो होउ जम्मु कुले सावयाहं ।
महो जम्मे जम्मे पंच वि वयाइं संपज्जहुं बिहिं भेयहिं गयाइं ।
परियाणिउ जैं संसारसारु जिणसासणु महो संपडउ चारु ।
समदमजमणियमकयायराहं महो भत्ति होउ मुणिसायराहं ।
दहलक्खणधम्महो सुंदरासु महो भत्ति होउ सिवसुहयरासु ।
जरजम्मणमरणइं अवहरंतु मग्गण मणे चउदह विण्फुरंतु ।
चउदहगुणठाणइं महो घडंतु गुण सिद्धहं महु थिर मणे चडंतु ।

5

घत्ता— अणुवेक्खा बोहिपं अणुसरिवि पुणु हियपं चडाविय जेण लहु ।

सिवकामिणिवयणहो मंडणउ कियउ खणद्धें तेण बहु ॥ १६ ॥

10

17

Fruits of observing Dharma.

दहलक्खणलक्खिउ होइ धम्मु जो पालइ तहो स कियेत्थु जम्मु ।
धम्मेण तुरंगम संपडंति घरचमइं लीलइं तहो पडंति ।
धम्मेण विमाणाहिं रइ करेइ रहकुंजरजाणहिं संचरेइ ।
धम्मेण लहइ वरलच्छि फार संसारमहण्णवरयणसार ।
संपज्जहिं धम्मइं विविह भोय णउ आणालंघणु करहिं लोय ।
धम्मेण सरासइ वयाणि ठाइ हियइच्छिय मणहर लहइ भाइ ।
धम्मेण सत्तभोमइं घराइ वररयणइं णाणासुहयराइं ।
सुर सेवहिं धम्मैं जिणवरिंद धम्मेण सयल सुरवर णरिंद ।
धम्मेण सलक्खण होइ णारि मयमत्तजुवाणहं पलयकारि ।

5

घत्ता— दामोयर जिणवर धम्मे फुड पडिकेसव संकर सग्गि सुर

कल्लाणइं सयलइं ते हवहिं धम्मेण वि हलहर चक्कहर ॥ १७ ॥

10

16. १ S 'सारयाइं.

17. १ S कि वत्थु.

With the pure thoughts Karakanda reaches the sage.

अणुवेक्खउ एयउ मणे सरंतु	विसयाण परम्मुहं सइं करंतु ।	
महिलाण णिवहु तिणसमु गणंतु	सवणाण पियारी गिर भणंतु ।	
मणु चवलु चलंतउ संथवंतु	संपत्तउ णंदणवणु भमंतु ।	
जं किण्णरखेयररववमालु	तं दिट्ठउ णंदणवणु विसालु ।	
कोहाइजलणविहमणमेहु	जो णाणकिरणविप्फुरियदेहु ।	5
जो कामकिरायहो हिययसलु	जो मोहभडहो पडिखलणमलु ।	
वहलक्खणधम्महो जो णिवासु	परसमयकयारहो जो हुवासु ।	
जो तवसिरिकामिणिवयणरत्तु	जो कम्मणिबंधणबंधवचु ।	

घत्ता— जो जम्मणमरणविणासयरु दुविहभेयसंजमणिलउ ।
 सो उववणे दिट्ठउ सीलणिहि सिंवकामिणिवयणहो वरतिलउ ॥१८॥ 10

The king hymns the sage and requests for a religious sermon.

तहो दंसणें जायउ हरिसु अंगे	कमलाण जेम रविकिरणसंगे ।	
भामरि तिउ देविणु थुइ करेवि	पुणु चरणकमलजुवलउ सरेवि ।	
जय तिमिरपणासणखरदिणिद	पयपाडिय पइं सुरणरफणिद ।	
जय माणमहागिरिवज्जदंड	जय णिरुवम मोक्खहो भरियकुंड ।	5
जय मोहविडविछिंदणकुठार	जय चउगइसायरतरणकार ।	
तुहुं दूरि णमंतहं हरहि पाउ	जह दिणयरु तमफेडणसहाउ ।	
पइं सुमरइ अणुदिणु जो मणेण	सो सिवपुरि पावइ तक्खणेण ।	
कमकमलइ वंदिवि मुणिवरासु	उवविट्ठउ अग्गणं तवघरासु ।	
सो भणइ भडारा हरियल्लम्मु	महो को वि पयासहि परमधम्म ।	

घत्ता— जें कियइं पणासइ तुहणिवहु परिबहुइ सिवसुहु अणुवमउ । 10
 तं कहहि भडारा करुण करि हियलोयहं भव्वहं सग्गमउ ॥ १९ ॥

The sage's sermon on holy conduct and ways of charity.

तं सुणिवि तहो वयणु मुणि भणइ हयमयणु ।

18. 1 DN म०. २ Folio No. 73 of N containing the portion from here upto line 4 of Kadavaka 23 is missing.

तहो कहइ वरधम्मु	जं करइ सुहजम्मु ।	
जो धम्मतरु राय	सो होइ दुहुं भेय	
वयजलइं सिंचियउ	वड़ेइ सुत्थियउ ।	
णरजम्मलद्धेण	भावणं विसुद्धेण ।	5
जिणपुज्ज जो करइ	मुणिचरण मणे धरइ ।	
सज्झाउ अणसरइ	संजमइं संचरइ ।	
तवणियमभारेण	दिण गमइ सारेण ।	
चउभेयपरिभिण्णु	जें दाणु जणे दिण्णु ।	
तिविहस्स पत्तस्स	सुविसुद्धपत्तस्स ।	10
जिणगेह जायवि	भत्तीयं आणेवि ।	
अह गेहि पत्तस्स	कालिं भमंतस्स ।	
मुणिगणहं भत्तेण	सुविसुद्धचित्तेण ।	
मज्झण हूयम्मि	णियगेहपत्तम्मि ।	
ठा भणेवि गेणेहि	तहो पट्टु पुणु देवि ।	15
पयकमल धोवेइ	जलु तं पि वंदेइ ।	
चंदणइं अक्खेहिं	फुल्लें णिवज्जेहिं ।	
दीवेण धूवेहिं	पूजेहि पूगेहिं ।	
अंजलियणीरस्स	वंदेइ पय तस्स ।	
घत्ता— छहिं कम्महिं जो णरु संचरइ छव्वासयछायउ जासु तणु ।		20
असुहत्तउ लेसउ परिहरिवि जिणविबहो जुंजइ णिययमणु ॥ २० ॥		

21

Right faith and righteous living.

किं बहुयइं णरवर जंपिण	सइंसणु पालइ जो हिण ।	
सइंसणु जिणवरणिच्छण	सइंसणु फिट्ठइ मिच्छण ।	
सइंसणु तच्चहं सइहेण	संकाइयदोसइं णिग्गहेण ।	
पुणु मज्झु मंसु महु णवणियाइं	वडपिण्णल जेण विवज्जियाइं ।	
पिह्नि बिस्सणि कैफरि उंबरी वि	जो वज्जइ इह पंचुंबरी वि ।	5
ण वि खेलइ जूउ ण पिवइ सीहु	जो होसइ मंसहो णरु णिरीहु ।	
जो वज्जइ वेसा णयणरम्म	पारद्धि ण खेलइ जो अहम्म ।	

जो हरइ ण परधणु णरु कया वि दूराउ विवज्जइ परतिया वि ।
 घत्ता— जो सत्त वि वसणइं परिहरइ विसतरवरु जह सव्वायरइं ।
 सो सोक्ख णिरंतर अणुहवइ ण वि खज्जइ दुक्खणिसायरइं । 10

22

Religious observances for a householder.

वयहीणु ण णरवइ महइ को वि वयवंतउ रंकु वि पुज्जु होइ ।
 बिहिं भेयहिं ताइं समासियाइं घरवयइं जईसरसंठियाइं ।
 अणुवयइं सुथूलइं अक्खियाइं अइसुहुमइं ताइं महव्वयाइं ।
 तसजीवहं रक्खा जो करेइ सो माणउ पढमउ वउ धरेइ । 5
 णउ बोल्लइ धूलीं अलियवाणि सो बीयउ अणुवउ धरइ णाणि ।
 णउ चोरिणं गिण्हइं दव्वु जो वि सो पालइ अणुवउ तइयओ वि ।
 जो णारि पराईं गणइ माय सो अणुवउ तुरियउ धरइ राय ।
 परिमाणु परिग्गहे जो करेइ सो णरवइ पंचमु वउ धरेइ ।
 घत्ता— णिसिभोयणें सहं दिसिगमविरमु पसुपासु जु बंधणु परिहरइ ।
 भोयइं उपभोयइं तणु करिवि सो सुंरहरि लीलइं रइ करइ ॥२२॥ 10

23

Householder's Dharma continues.

समभावइं जीवइं जो णिणइ परिभावइ संजमु जो हिणइं ।
 जो अट्टरउइं परिहरेइ सो णरवरु सामाइउ धरेइ ।
 उववासु करइ मासहो चयारि दो अट्टमि चउदसि दुक्खहारि ।
 जो णरवरु चउविहु देइ दाणु दय जीवहं देइ जो अवरु णाणु । 5
 वाहीणहं ओसहु जो करेइ सो सग्गु अलीढइं अणुसरेइ ।
 जो भोयणवेलहे पत्तदाणु अणुरापं दिण्णउ खाणु पाणु ।
 कारुण्हं दीणहं दुत्थियाहं जे भोयणु दिण्णउ भुक्खियाहं ।
 जो पच्छिमयालि सलेहणेण सुहि पाण विसज्जइ थिरमणेण ।
 घत्ता— जो पयइं अणुवयगुणवयइं सिक्खावय पालइ दुद्धरइं ।
 सो सासयवहुमुं हलंपडउ पावेसइ सुक्खपरंपरइं ॥ २३ ॥ 10

घरधम्मु णरेसर एम होइ	इउ भणहिं चिराणा परमजोइ ।	
रिसिवयइं पंच णिसुणेहि राय	खलु पक्कु ण पइसइ जेत्यु माय ।	
तसथावरजीवहं करइ रक्ख	सो भुंजइ भोय असंखलक्ख ।	
अणुरायणं अलिय ण कह भणेइ	सो वयणइं सुरगुरु आहणेइ ।	
जो परधणु कह व ण अवहरेइ	सो सुरवइ विवणम्मणु करेइ ।	5
जो णवविहु कीरइ बंभचेरु	सो पावइ सिवसुहु णट्टमेरु ।	
जो दुविहु परिग्गहु परिहरेइ	संसारमहण्णउ सो तरेइ ।	
मूलगुणइं जो णेरवइ धरेइ	आलिंणु तहो सिववहु करेइ ।	
उत्तरगुण जेत्तिय मुणिवराहं	णिव पारु ण पावइ को वि ताहं ।	
बिहिं भेयहिं जं थिय सवणरम्मु	तं णरवइ मइं तुह कहिउ धम्मु ।	10

घत्ता— एयाइं वयइं पंच वि णिवइ परिपालइ सत्तिपं जो वि णरु ।

कणयामरसिवमाणिणि वरहि सो होइ णिरुत्तउ ताहे वरु ॥ २४ ॥

इय करकंठमहारायचरिए मुणिकणयामरविरहए भववयणकणावधंसे पंचकलाणविहाणकप्पत ६-

फलसंपत्ते करकंठधम्मायण्णो णाम णवमे परिच्छेउ समत्तो ।

॥ संधि ॥ ९ ॥

Karakanda's questions and the sage's reply.

आयणिणवि तं चंपाहिवेण पुणु भणिउ मुणीसरु णयसिरेण ।
महो अक्खहि करुणइं मुणिपवर जं पुच्छिउ मइं हउं तुच्छे सरेण ।

जइ अंगु सलोणउ हुयउ महु	करे कंडु कीस तं कहहि लहु ।	
अइवल्लहु महु जणणिहे रमणु	विच्छोयउ के कम्मेण भणु ।	
के कम्मं सा करिणा हरिया	महो घरिणि काइं खयरेण णिया ।	5
तं सुणिवि पयासइ तासु मुणि	जं भणमि णरेसर तं णिसुणि ।	
एत्थमि भरहे वेयङ्गिरि	तहो दाहिणदिसिहिं समिद्धसिरि ।	
रहणेउरु चक्कवालु णयरु	तहिं णीलु णराहिउ हुउ खयरु ।	
णिद्धाडिउ सो दाइयहिं तहो	गउ णासिवि तेरापट्टणहो ।	
उवसाहिय मेइणि तहिं ठियइं	जिणघरइं अणेयइं तं कियइं ।	10
धणमिचु णाउ तहिं अत्थि वणि	जो सेवहि अणुदिणु सयल्लगुणि ।	
सम्मत्तरयणरयणायरहो	घरे धणवइ गेहिणि अत्थि तहो	

घत्ता— जं बुच्चइ तं सयल्लु वि करइ गुणवंतउ ताहे वि हरइ मणु ।
धणयचु अत्थि गोवालु वरु सीलेण विट्ठसिउ जासु तणु ॥ १ ॥

Cowherd Dhanadatta of Terapur once plucked a lotus.

सो एकहिं दिणि णिसि भोक्कलेवि	गउ दाहिणदिसि महिसिहुं लपवि ।
तहिं दिट्ठु सरोवरु तेण रम्म	वरकमलहिं फुल्लिउ णाइं धम्म ।
कमलायरु रेहइ अइसुतारु	णं धरहिं समागउ णहु सुतारु ।

1. १ Folio No. 75 of N containing the portion from here upto line 3 of kadavaka 4 is missing.

पोमिणिदलउप्परि पुंडरीय	णं हरियधरहिं णिवपुंडरीय ।	
रेहति अह व वियसियसुराय	हरिभायणे णं मणि पोमराय ।	5
तहो मज्झि परिट्ठिउ एक्कु पोमु	उडुगणाहिं सुसोहिउ णाहं सोमु ।	
तं देखिखवि तहो मणि फुरिउ राउ	सरि पइठउ लेणाहिं साणुराउ ।	
जलि पइसिवि लइयउ पोमु तेण	णं खुडिउ सरोवरसिरु खणेण ।	

घत्ता— तं लेविणु जा सो णीसरइ हरिसुक्कंठियणिययतणु ।

परिफुल्लियपोमहो संगपण तं वियसिउ णिम्मलु तासु मणु ॥ २ ॥ 10

3

A Sura charged him to present the flower to the greatest person on pain of death.

तं सररुहु लेविणु चलिउ जाम	सुरु आयउ णायकुमारु ताम ।	
गोवालु भणिउ तं सुरवरेण	सरु रक्खिउ मइं इउ आयरेण ।	
जं फुल्लु ण लेणहं लहइ को वि	णउ खेयरु विसहरु सुरवरो वि ।	
तं लइयउ सुंदर पइं णरेण	मइं भणियउ तुहुं सन्वायरेण ।	
ता पइ करेजहि मज्झु वाय	जो वडुउ तिहुवणे णमियपाय ।	5
जसु वंसणि तुरियउ तुरियणासु	इउ कुसुमु चडावहि चरणि तासु ।	
जो मज्झु वयणु ण करेहि मित्त	तो णिच्छउ मारमि सुद्धचित्त ।	
फणिदेवै भणियउ वयणु जं पि	धणयसु गयउ मण्णेवि तं पि ।	

घत्ता— तं चित्तिउ वडुउ सेट्ठि महु जो पणविउ सयलहिं णरवरहिं ।

एं फुल्ले अंनमि पाय तहो जं रक्खिउ देवहिं विसहरहिं ॥ ३ ॥ 10

4

The cowherd in search of the greatest man.

तं मुणिवि गयउ सेट्ठिहे समीउ	तहो पुरउ परिट्ठिउ सो विणीउ ।	
ता पुच्छिउ सेट्ठिहिं महो पुरो वि	किं थक्कउ तुहुं पंजलियैरो वि ।	
धणयसु भणइ भो सेट्ठि ताय	एं पोमै पुज्जमि तुज्झु पाय ।	
कहि कारणु पुच्छिउ सो कहेइ	सरे लयउ पोमु मइं सुरु भणेइ ।	
जो वडुउ तिहुवणि पुज्जि सो वि	णउ पुज्जहि जइ मरेमि तो वि ।	5
इउ सुणिवि ताय चित्तंतु आउ	लइ अप्पहिं पुज्जमि तुज्झु पाउ ।	

3. १ J तिहुअणि.

4. १ SN झुणेवि. २ N पंजलि धरेवि.

तुहुं वड्डउ जणवयवंदणिज्जु फुल्लेण वि एणें पुज्जणिज्जु ।
 तं सुणिवि सेट्ठि पभणेइ पुत्त महो णरवइ वड्डउ चारुच्चित्त ।
 वणि लेबि गयउ सो णिवघरम्मि णिउ विट्ठउ ता जिणमंविउरम्मि ।
 पुव्वुत्तउ सयलु वि कहिवि तासु तुहुं वड्डउ पणवइ लोउ जासु । 10

घत्ता— तें आयइं पुज्जहुं पाय तुहं फुल्लेण सरोवरलद्धाण ।

तं सुणिवि णरेसर पडिलवइ महो वड्डउ मुणिवरु णिरुद्धाण ॥ ४ ॥

5

He worshipped the Jina with the flower with his hands and feet unwashed. Hence he was reborn as Karakanda.

गय सव्व पुरउ ते मुणिवरासु तं फुल्लु चडावहुं जसहरासु ।
 तुहुं वड्डउ मुणिवर वीयराय परिपुज्जहुं पोमें तुज्जु पाय ।
 हउं वड्डउ होमि ण मुणि भणेइ सव्वहं गरुआरउ जणु गणेइ ।
 देवाण देउ जिणवर पसिद्धु अरिकम्म हणेविणु जो विसुद्धु ।
 जो णाणसमिद्धउ सिद्धिपत्तु सो पुज्जहि तेहुं अणुरायरसु । 5
 धणवत्तु सुणेविणु तासु वाणि धोवंतउ ण वि पुणु वरणपाणि ।
 जिणु अंचिउ तें पोमें वरेण चिरु मेरुहिं णाहं पुरंदरेण ।
 तहो लोयहिं साहुकार दिण्णु भत्तीभरेण मणु जासु मिण्णु ।
 तहो एकहो फुल्लहो फलइं सो वि चंपाहिवणंदणु तुहुं हुओ वि ।
 जिणमहिम विसुद्धिपं जो करेइ सिवकामिणि करयलि सो धरेइ । 10

घत्ता— कइमइं विलित्तहिं पयकरहिं जं अंचिउ जिणवर जयतिलउ ।

तें कंइ तुह पय करे हुइय इउ अक्खिउ मइं तुह सुहणिलउ ॥ ५ ॥

6

Past life of Karakanda's parents. Nagadatta and his faithless wife.

भो णरवइ गुणगणहरिय सहो सुणि एवहिं जणणहो तणिय कहा ।
 इह भरेइ अत्थि साँवत्थिपुरि जहिं रमां णिरात्थि चिरु कयसि ।
 तहिं अत्थि पसिद्धउ मङ्कुरसुणि सिरिणायवत्तु णामेण वणि ।
 तहो णायदत्त णामें घरिणि चिताणलउम्भव सा अरणि ।

5, 1 S अणुराणं तुरंदु.

6. 1 J. सह. 2 J. कह. 3 N. वासति.

तहो पासु वणीसरु णउ मुअइ णउ रयणिदिवसु कत्थइं सुवइ । 5
 तें वणिणा जो परिपालियउ कामिणिकरपल्लवलौलियउ ।
 वणिणंदणु णरवइ रुढिगउ णियगुणहिं विणीयउ तहिं भयउ ।
 सो एकहिं दिणि बंभणहो सुंओ कुंजरकरदीहरपीणभुओ ।

घत्ता— कणिदत्ताइं सो बंभणसुयउ अवलोयउ पंकयणेत्तियं ।

भणुराउ पवडिउ तहो उयरि मणि चित्तिउ सुललियगत्तियं ॥ ६ ॥ 10

7

Her love advances out of wedlock.

सा जोवइ पुणु पुणु सो कुमार पञ्चक्खु णां ससरीरु मारु ।
 णवकणयवण्ण सिसुहरिणणैत्त ता इइं खणे विवरीयचित्त ।
 सव्वंगमयणसरसल्लियाहे हिययम्मि ण भावइ किं पि ताहे ।
 कर विहुणइ रोमंचउ वहेइ तहो पयडी रोमावलि वहेइ ।
 थण दावइ छोडइ णीविबंधु भणु किं किं ण करइ मयणअंधु । 5
 कुसुमाउहसरणियरेण जित्त णउ संकइ कासु वि चलयंचित्त ।
 परलोयकज्जे उज्जुवमणाहं णउ गुरुवणलोयहं सज्जणाहं ।
 णउ वीहियं पुत्तहो बंधवासु णउ मायहे लज्जइ पिययमासु ।

घत्ता— जो सयलगुणायरु णिउणमइ विणयभाव संजुत्तउ ।

कोमलवयणपउत्तियहिं सो किं ताएं ण उत्तउ ॥ ७ ॥ 10

8

The Brahmin boy resists but ultimately succumbs.

तं सुणिवि वयणु कयउच्छवेहिं ता पिहिय सवण करपल्लवेहिं ।
 विप्फारिवि लोयण सिरु धुणेवि सो जंपइ दुट्ठिय सा मुणेवि ।
 हा माय माय किं चवहि एत्थु विहलंघल कय मज्जेण जेत्थु ।
 हउं णंदणु तुहुं महो तणिय माय बोलंति हियं तुह कवण छाय ।
 गयणयलु व लीला जो वहतु परियाणहि किं ण वि कुलु महंतु । 5
 सम्मानदाणसम्माणियाप इउ साहसु किमु पइं कियउ माय ।
 जणयणसवणआणंदभूय किं माय बुद्धि विवरीय इय ।

४ SJ चालियउ. ५ JS omit this foot and N gives it in the margin.

7. १ S इवेइ; N कहेइ. २ SJ चलइ. ३ N वीहिय.

तं हणिवि वयणु करे धरिवि ताएं सो णिचलु किउ मयेभिभलाएं ।

घत्ता—हरिहरबम्हपुरंदरहं देवाहं वि तिय खणे मणु हरइ ।

जो माणउ पडियउ ताहे पिडि मइहीणु वरायउ किं करइ ॥ ८ ॥ 10

9

Her faithlessness discovered by her husband who retires
for penance and is reborn as Dhadivahana.

सम्भावैं कामुउ सयलु जणु
जइ अणुमइ पायइ तहो तणिय
तहे संगइ जासु ण चलइ मई
ता एत्तहिं रवि अत्थइरि गउ
बहुवण्णिय संझा सरइ णहु
तमु पसरिउ बहलउ जाव तहिं
फणियत्तए मयणइ मोहियए
सो बम्हणु पुणु अवहंडियउ
ता ससहरु उइयउ तहिं जि खणे
ता वणिणा दिट्ठउ तहो चरिउ
तउ चरिवि णिसंगउ समि गउ
पुरिं चंपहिं णिववसुपालसुओ

तिय ज्ञायइ हियवए पयमणु ।
ता भणहि णारि किं अवगणिय ।
सो लहइ णरेसर सिद्धगई ।
बहुपहरहिं णं सूरु वि सुयउ ।
रसंबर सा णं गयणवहु ।
पुण्णाय महायणु चलइ जहिं ।
परिचितिवि अंधारउ हियए ।
अहरल्लउ छुड तहे खंडियउ ।
असईयणे दुहु पयडंतु मणे ।
वणवासु तुरंतइ अणुसरिउ ।
तहिं सोम्बइ भुंजिवि पुणु वि सुउ ।
वसुमइहिं गम्मे दिवसेहिं हुओ ।

5

10

घत्ता— जो जणवयवल्लु जयतिलउ सिरिधाडीवाहणु पीणभुओ ।
परिझाइवि महिहरे पंचगुरु सगगि परिट्ठिउ अमरु हुओ ॥ ९ ॥

10

The Brahmin reborn an elephant and the faithless wife
a family woman again.

सो बम्हणु परयारहो फलेण
दुहु भुंजिवि अडविहिं दुप्पवेसे
सो केण वि कम्मं णिमिओ वि

संसारि भमाडिउ तें खणेण ।
उप्पण्णउ कुंभि कलिगवेसे ।
चंपाहिवणिवकरिवरु हुओ वि ।

8. १ D मइ.

9. १ SJ सुयउ. २ N मयणवहु. ३ N पुण्णाय महायणु (पुण्णाय being explained in the margin as दुधारणी.) ४ SJD महीहर; N महाहर.

परपुरिषु रमेष्णिषु णायदत्त	संसारमहणवदुहं पत्त ।	
एत्थत्थि भरहे पुरि तामलित्ति	जोयंतु ण सुरवइ लहइ तत्ति ।	5
वसुमित्तु ताहे वणि अत्थि साहु	सो णायदत्तवरिणिणं सणाहु ।	
एक्कहिं दिणि सुहइ रमतयाहं	दुइ धूयउ जायउ तम्मि ताहं ।	
पहिलारी णामे धणमइ वि	पुणु दुइजी णामे धणसिरी वि ।	

घत्ता— णालंदणयि धणदत्त वणि धणमित्ता गेहिणि तहो सुयउ ।
 धणपालु णाउ वंदियणिरउ धणवइकंतु पढमहिं हुयउ ॥ १० ॥ 10

11

She loses her husband and takes to religious ways.

कउसंबिणयि वसुपालु सेट्ठि	वसुमइ तहो गेहिणि जणियतुट्ठि ।	
वसुदत्तु पुत्तु तहो हुउ जियारि	जिणपायपोमअणुरायकारि ।	
तहो दिण्णी धणसिरी गुणकरंढि	जयणाहो ईसहो णाहं चंडि ।	
तहु लीलइ सुहइ रमतयाहं	बहु दिणइ गयइ भुंजियसुहाहं ।	
ता एक्कहिं दिणि णिदुरकरेहिं	वसुमित्तु णियउ जमकिंकरेहिं ।	5
वइराणं ता कउसंबियाहे	गय णायदत्त घरु णियसुयाहे ।	
धणसिरियणं कुवलयणेत्तियाणं	न्नयहीण जणणि जाणंतियाणं ।	
जिणमंदिरु णीय तुरंतियाणं	मुणिचरणसरोरुहमत्तियाणं ।	
देवाविय णिसिभोयणविरत्ति	मा भुंजहि भोयणु माण रत्ति ।	
तं सुणिवि जणणि पडिलवइ पुत्ति	वयणियमहो केरी दिव्वजुत्ति ।	10
मुणिचरण णवेप्पिणु णयसिरेण	सा लेवि महासइ णियमणेण ।	

घत्ता— संसारहो तारणु रोयहरु गुणणियरकरणु जाणंतियाणं ।
 जं किं पि पयासिउ णिसिविरमु तं लइयउ धणसिरिजणणियणं ॥ ११ ॥

12

She was reborn as the daughter of king Vasupala who
 threw her in the Jumna.

ता णायदत्त एक्कहिं दिणम्मि	गय धणवइगेहहो सा खणम्मि ।
तहिं दिवइ बहुय अच्छंतियाहे	गुरुदुहियणं णिसिवउ भग्गु ताहे ।
जह तहे वउ भग्गउ एक्कवार	तह तिण्णिवार भग्गउ सुतार ।

11. १ N adds before this in the margin न वि जण्णी तदि वाणंतियाणं.

पुणु चउथियवारहे णायदत्त
ता णायदत्त जमदूयण्हिं
कउसंबिणं वसुपालहो णिवासु
पुणु णायदत्त तहो तणिय धूव
तहे तणय जम्मे वसुमइ वि माण
तैं राणं छुहिवि मंजूसियाहे

धणसिरिहे नेहु गय विमलचित्त ।
कालें सा णीय तुरंतण्हिं ।
मणभामिणि वसुमइ अत्थि तासु ।
उप्पणिय सा अइसइसरूव ।
बहुघाहिं गहिय करतणुविपाण ।
लइ धलिय पुणु जउणापवाहे ।

5

यत्ता— सा जउणहे सोहइ कसनजले रयणेहिं विणिम्मिय उज्जलिया ।
णं णाणिमत्थयं अमलमणि णियथाणहो होंती संचलिया ॥ १२ ॥

10

13

She turns out to be Padmavati, Karakanda's mother.

कट्टाण विणिम्मिय अवर जा वि
णिच्छेदिय सुंदर जा घडीय
उल्लोलहिं कत्थयं पडिखलंति
अइउल्लव कत्थयं परिवहेइ
सा दिवसहिं कुसुमउत्तमि पत्त
गय गंगहे सा पउ अणुसरंति
सा कट्टेवि णियघरु गइय लेवि
उग्घाडिचि जोयहिं सा वि जाव
सा दिवहहिं पुणु जोव्यणे चडीय
पोमावइ णामें जणपसिद्ध
सा परिणिय जणणइं तुह तणेण

तहे मज्जे छुद्ध गुप्पविय सा वि ।
सा वूढमाण गंगहिं पडीय ।
भमणम्मि पडिय कत्थयं चलंति ।
जलजाणु णां सायरे सोहेइ ।
तहिं मालिणि अच्छइ कुसुमदत्त ।
मंजूस दिट्ठ ता ताणं जंति ।
अइतुट्ठपहिट्ठइं थियइं वे वि ।
सुय दिट्ठी मणिकंबलइं ताव ।
तुह जणणहो पुणु दिट्ठिहे पडीय ।
तणुल्लायसलोणी अइसाणिद्ध
तहे गम्भे परिट्ठिउ तुहुं खणेण ।

5

10

यत्ता— तहिं अवसरे सा करिवरि चडिवि परिभमियउ पट्टणु ताइं किर ।
चिरमोडु वहंतइं कुंजरेण सा णीय तुरिय भयवेविर ॥ १३ ॥

14

Previous births of Madanavali and the Khecara who had temporarily abducted her.

सा छुट्टिय दुक्खें कह व तासु
मालियइं केण णियघरहो णीय

उज्जाणहो गय भीसावणासु ।
तहो घरिणिणं ता कलि खणिण कीय ।

13. १ J रूपविय. २ DN कंचणइ.

दुक्खाडर पेयवणम्मि पत्त	तहिं जायउ तुहुं मइं कहिय वत्त ।	
सुणि एवहिं मयणावल्लिहे वत्त	जीवाण होइ विसमिय भवेत्ति ।	
पारावयकुले जा लज्जम्म	पाराविय सा हुय नयणरम्म ।	5
दहिऊर कूरु पंजरेचरंति	जा रमणइं सहुं अच्छइ रमंति ।	
तावायउ विसहरु परिभमंतु	भीसाणणु णं पत्तउ कयंतु ।	
तैं पार्याहिं धरियइं बे वि ताइं	पइं करुणइं धौविय रक्खियाइं ।	
णवयारइं सा उप्पण्ण एह	तव उवरि णरेसर बद्धणेह ।	

घत्ता— पारावउ, अहि खेयर वि हुय णवयारइं लज्जइं मुणिवरहो । 10
अहिखयरइं रोसें तुह वहुय णिय हरिवि तुरंतइं णियघरहो ॥ १४ ॥

15

Padmavati comes and requests the sage for religious instruction.

जं पुच्छिउ णरवइ किं पि पइं	तं अक्खिउ णियसत्तीप मइं ।	
तं सुणिवि णरेसरु विभियउ	तवचरणु मणेण विचितियउ ।	
पोमावइ एत्तहिं आय तहिं	मुणि धम्मु पयासइ ललितु जहिं ।	
पुणु वंदिवि भत्तिपं णयसिरेण	बोलाविवि णंदणु कलसरेण ।	
ता पुच्छिउ मुणिवरु णाणदेहु	थीवेउ णिहम्मइ जेण एहु ।	5
को वि अम्हइं सामिय भणु विहाणु	दुहणरयणिवासहो गुरुपिहाणु ।	
संसारमहण्णवसंक्रियाहं	उवभोयणिवेहसुहछंडियाहं ।	
करुणेण जईसर दुक्खियाहं	सुहसंपइविहि अक्खेइ ताहं ।	

घत्ता— पडिबइं आइ करेवि तहिं उववासइं पुत्ति सया करहि ।
हियइच्छिय सो सुहु अणुहवइ सुरसेज्जहिं लीलए रइ करइ ॥ १५ ॥ 10

16

Efficacy of fasts.

पडिबइं उववासिपं पदमु सग्गु	बीयाइं दुइज्जउ देववग्गु ।	
तइयाइं तइज्जपं सग्गि वासु	अउथीपं तुरीयइं सुहणिवासु ।	
पंचमि तह पंचमि सुक्खु देइ	सग्गाम्मि छट्ठि छट्ठीपं णेइ ।	
सत्तमउ सग्गु सत्तमिपं जाइ	अट्ठमपं सग्गे अट्ठमिपं भाइ ।	
पुणु णवमिपं णवमउ देवलोउ	परिपावइ दहमिपं दहमे भोउ ।	5

14. १ SJ विभत्ति. २ J धाइय.

15. १ S निबहु.

एयारसि एयारहमि सग्गे
तेरहमउ तेरसि पायडेइ
पण्णरत्समु पुण्णिम दक्खलेइ

दोवालसि बारहममि वग्गे ।
चउदहमउ चउदसि संघडेइ ।
सोलहमउ तासु जु उज्जुवेइ ।

घत्ता— अह पाणाहारइं जो करइ जिणपुज्ज करेविणु मणहरिय ।

सोवाणहिं एयहिं खणे चडिवि सिवकामिणि णिच्छउ तं सरिय ॥१६॥ 10

17

Completion of a fast.

जो विहाणु चारुचित्त
सेण्हएण रत्तएण
सोक्खवीहिं अंचएवि
सो वि वत्थकोरण
अप्पिऊण सव्वएहिं
तेत्थु पोथउ ऋरेवि
चारुपत्ति दाणु देवि
ण्हाविऊण देवदेउ

उज्जमेइ भावजुत्त ।
दिस्सएण वत्थएण ।
कुंभु अग्गए थएवि ।
पंगुरेवि सुंदरेण ।
पूजिऊण केणएहिं ।
तूरएण जागरेवि ।
पोत्थयाइं पूजएवि ।
आयरेहु तुम्ह एउ ।

5

घत्ता— चंदोवा सोलह जिणभवणे धय देविणु किंकिणिरवमुहलं ।

एहो वयहो उवासइं मणहरहो पावेसहि वंछहि सुह सयलं ॥ १७ ॥ 10

18

The story of Sumitra who was reborn a boy.

पुणु तापं पपुच्छिउ मुणिवरिंदु
हो मुणिवर कहिं इउ कियउ केण
तं सुणिवि मुणीसरु भणइ एव
उज्जेणीरायहो पुत्तियापं
उववासं पहिल्लपं सा मुया वि
दुइघडियहिं पालिवि इउ विहाणु
गम्भम्मि हुयउ तहो जणणणासु
एकहिं दिणि कलहु करंतियापं

पेयकमलहिं पाडिउ जे सुरिंदु ।
को पत्तउ एयहो वयफलेण ।
मणि संसउ फिट्ठइ ताहे जेव ।
मणि गहिउ सुमिसपं धुत्तियापं
घरे विप्पहो उज्जेणिहिं हुया वि ।
थीवेउ हणेविणु दुहणिहाणु ।
जणणीपं कियउ सुहु सयलु तासु ।
णीसारिउ णंदणु जणणियापं ।

5

17. १ DJ णण्हएण. २ SJ मुहल. ३ SJ सयल.

18. १ J reads पय पाडिय कमलहिं.

घत्ता— गउ रुसिखि बाहिरि पट्टणहो सो रयणिहिं जुण्णणं मढे वसिउ ।

तहिं आयउ विज्जाहरिणियरु ते देक्खिखि सो मणि उल्लसिउ ॥ १८ ॥ 10

19

Good fortune of the boy.

तहो अंचले लगउ सो खणेण
तहो करयले चडियउ तं जि चीरु
आणंदु कियउ जणणीए तासु
तं लयउ वणीसैं देवि दव्वु
सो पुच्छिउ राएं अवरु अत्थि
तैं कहियउ णंदणु बंभणासु
सो पेसिउ राएं दव्वु देवि
देवेंती कत्ती णिवकरेण

सव्वाउ पणट्टउ तहो भएण ।
पुणु वल्लिखि समागउ घरहो धीरु ।
तं लेविणु गय घरु वणिवरासु ।
तैं अप्पिउ रायहो अंसु भव्वु ।
अइ आणहि ता तुह देमि हत्थि ।
सो बीयउ आणइ देव वासु ।
कारोहणे गउ बम्हणु वलेवि ।
तहिं दिट्ठी रक्खसि ताव तेण ।

5

घत्ता— जाणेविणु रक्खसि बम्हणइं सिरि लउडउ लीयउ तहे तंणइं ।

कर जोडिखि रक्खसि बम्हणहो भयकंपिर अगइं तहो भणइ ॥ १९ ॥ 10

20

The king's minister becomes jealous of the boy and
devises means to get rid of him.

अवराहइं किं पि ण मइं कियाइं
बोलंतउ बंभणु तहे ण भाइ
णिहुरियणयण भयकंपियाइं
मा मारहि सामिय संघरेहि
तैं ताहे कराविउ रूउ रम्मु
सा कप्पइ मग्गिखि बंभणेण
तं पेक्खिखि तुट्टउ राउ तासु
सो देक्खिखि भट्टु महंतएण

तुहुं कुवियउ अम्हइं उवरि काइं ।
एउ लउडउ रक्खससयइं खाइ
तहो चलणहो लग्गि तुरतियाइं ।
तं करमि सव्वु जं तुहुं भणेहि ।
ता तेण णीय अप्पणउ हम्मु ।
तैं अप्पिउ रायहो तक्खणेण ।
अइ विण्णउ पवरु पसाउ तासु ।
तहो पाणणासु चित्तिउ मणेण ।

5

घत्ता— तैं मंतिप जाइखि खणे भणिया तहो रायहो राणी बल्लहिया ।

आणावहि चग्गिहे दुद्धु तुहुं ता ताएं वि सेज्जा खणे गहिया ॥ २० ॥ 10

19. १ J देवेंती; DN येवेंती. २ D गतए.

One device fails; another is tried.

एह वत्त सुणेविणु राणियाहे
तं कहियउ ताएं णरेसरासु
घरि जाइवि रक्खसि तें दिएण
घरि णीय णरिंदहो बम्हणेण
तहे दंसणे जणवउ सयलु णट्टु
भयभीयणं मंतिणं भणिउ राउ
तहिं मंतिणं मंतु करंतएण
बोहंतउ जलु आणावि देवि
घत्ता— ता भणिउ ताएं णिव सुणहि तुहु बोहंतउ लइ आणेवि जलु ।
तं सुणिवि दिएसरु तें भणिउ एहु पेसणु केरउ तुज्झु छलु ॥ २१ ॥ 10

The Brahmin dies with austerities and is reborn as Arjuna.
Padmavati accepts the vow.

तें रक्खसि आणिय जलु करेवि
तं भणइ महंतउ राणिया वि
इउ सुणिवि णरिंदहो चोज्जु जाउ
तें कहियउ मंतिहे तणउ कम्मु
तें राएं बम्हणु कियउ मंति
ता एक्कहिं दिणि भट्टो वि चारु
उप्पणउ अज्जुणु होवि सोइ
तं गहियउ ताइं तुरंतियाएं
घत्ता— तहो वयहो फलेण वि दुज्जरइं थीलिंगु हणेविणु मणहरिय ।
सण्णासु करेविणु पुणु मुइय सा तुरिउ सग्गु खणे अनुसरिय ॥ २२ ॥ 10

Karakanda transfers the kingdom to Vasupala and retires
for austerities.

ताव सहिं करकंडहो णिवासु तं सुणिवि पवडिउ दुक्खु तासु ।

जिणचरणलग्गु दुक्खाउ भीउ	संसारहो उधरि विरत्तु थीउ ।	
दुहजम्मणमरणपरंपराएं	चिरु कवल्लिउ हउं दुक्खियघराएं ।	
ता भणिउ भडारउ करुणभाउ	जिणपडिमहो लग्गउ मज्झु पाउ ।	
तहो दोसहो महो पच्छिउ देहि	इउ दुरिउ खणद्धे खयहो णेहि ।	5
मोक्खि भडारा तउ करेमि	कोहाइमहाभड जह हरेमि ।	
पडिबण्णउ मुणिणा करुणएण	वसुपालहो देविणु रज्जु तेण ।	
संसारमहादुहखिण्णएण	तवयरणु लयउ करकंडएण ।	
उप्पाडिय कुंतल कुडिलवंत	णं कम्मभुवंगम सलघलंत ।	
तिणसमउ गणिवि अंतेउराइं	परिहरियइं अंगहो अंबराइं ।	10
घत्ता— जा तेण वि लइयउ तवचरणु	सामंतमंतिमहि परिहरिवि ।	
ता पुरवरि अक्खिय वत्त खणे	दुहभरियइं केण वि पइसरिवि ॥ २३ ॥	

24

All his queens also take to religious austerities.

ता उट्ठिय तुरियउ संवरेवि	मयणावलि माला परिहरेवि ।	
रइवेय पघाइय उरु हणांति	कप्पूरकरंडउ तिणु गणांति ।	
कुसुमावलि कुसुमइं विक्खरंति	रयणावलि रयणइं णउ धरंति ।	
मणि छंडिवि चलिय अणंगलेह	खणे मंददेह हुय चंदलेह ।	
सव्वाउ पघायउ वहुवडाउ	मुणिअगाएं हुउ णिवलंपडाउ ।	5
णिउ देक्खिवि ता उवसमु गयाउ	कर मउलिवि सव्वउ तहिं थियाउ ।	
परिपुच्छिउ मुणिवरु देहि तिक्खु	यउ सामिय अम्हहं चरहुं दिक्खु ।	
मोक्खिउ मुणिणा ताव तेहिं	वउ लइयउ वम्महु हयउ जेहिं ।	
घत्ता— तउ घोरु करेविणु दुद्धरउ	सव्वाउ गयउ सुरपुरवरहो ।	
करकंड सरंतउ जिणु हियइं	विहरंतउ गउ देसंतरहो ॥ २४ ॥	10

25

Efficacy of Panca-kalyana-vidhana.

पुणु तेण भोयणिव्विण्णएण	संसारमहण्णव्विण्णएण ।
अण्णाणु पणासइ जे थिएण	मणु णिबल्लु यक्कइ जे किएण ।
बलएव णरायण णर सधम्म	जे हवहिं महाबल मणुयजम्म ।

24. १ N तिणि गुणंति. २ SJ विक्खरंति. ३ DJN तित्थु. ४ DJN दित्थु.

देविंद फणिंद णरिंद राय	जें कियपं होहि जिण वीयराय ।	
कल्लाणइं सयलइं जें घडंति	वरकेवलदंसणे जें चडंति ।	5
जें कामपव मणहरण होंति	गुणणिहिलसमुद्दहो पारु जंति ।	
मलरहिउ सदंसणु जें वहंति	णिग्वाणविलासिणि लहु लहंति ।	
दुहणरयणिवासहो जें पिहाणु	जें लद्धपं केवलु लहइ णाणु ।	
धेत्ता— णामेण पसिद्धउ भुवणयले पणकल्लाणविहाणु णिरुत्तउ ।		
केवलणाणिहिं महरिसिहिं जें सब्बविहाणहं तिलउ पउत्तउ ॥२५॥		10

26

Manner of performing the Panca-kalyana.

जं कियउ आसि चक्केसरेण	सण्णयसिरेण ।	
जिणण्हवण पंच धियदहियपहिं	पयघडसपहिं ।	
अच्छंतइं दिणयरे करिवि तिण्णि	रयणीहिं दोण्णि ।	
जयरयणकरावलितूरपहिं	महिपूरपहिं ।	
गम्भावयारु कल्लाणु तेण	सुपसण्णएण ।	5
कसणम्मि पक्खे भद्दवइं मासे	पडिबपं पयासे ।	
उववासिउ चारुचरित्तएण	सिद्धिहे कपण ।	
किय किरिया रयणिहिं सिद्धभत्ति	चारित्तभत्ति ।	
तह पच्छपं किय तें सत्थभत्ति	णासियभविस्ति ।	
पुणु दिण्णउ काओसग्गु चारु	बिहिं सयहिं फारु ।	10
तह पंचमि दिणि जम्मावयारु	वउ कियउ सारु ।	
पुव्वुत्तिय किरिया मणहरीय	किय गुणभरीय ।	
उववासु करेविणु अट्टमीहिं	दुहणिट्ठवीहिं ।	
णिक्खवण जोयभत्तीसमेय	किय किरिय सेय ।	
पुणु दहमिहिं किरिया केवलीय	सा तेण कीय ।	15
पुव्वुत्तिय सुयभत्तिपं समानु	सुहसयलठाणु ।	
चउद्दसि उववासिवि आयरेण	गुणसायरेण ।	
विउसग्गहिं अट्टहिं विण्फुरंति	गुणगण धरंति ।	
पंचमकल्लाणहो अणुसरीय	सा किय किरिय ।	
अंतिमउ जाउ किउ बिहुसपहिं	अट्टुत्तरेहिं ।	20

25. १ Folio No. 60 of D containing the portion from here to line 4 of kadavaka 28 is missing.

घत्ता— तं तेण वि कीयउ वयतिलउ हियएं वहुंतइं परमरसु ।
जो अवरु वि कीरइ णिउणु जणु सो महिहिं भमाइइ णिययजसु ॥२६॥

27

Karakanda attains the highest heaven.

तउ घोरु करेविणु सो गुणालु	णाणातरुमूलहिं किउ तियालु ।
तोडेविणु माया माणु मोहु	णीसारिउ दूरहो तेण लोहु ।
पंचिदियजं ता संवरेवि	मणवयणसरीरइं तणु करेवि ।
पालेविणु संजमु दुविहु सो वि	परमप्पउ हियवएं परिकलेवि ।
झाणाणले जालिवि कम्मरुक्खु	सिविणे वि ण दीसइ जित्थु दुक्खु । 5
तिणणिवहसमाणइं कंचणाइं	सम भाविवि वासी चंदणाइं ।
परिहरियइं कामुकोयणाइं	णासग्गे णिवेसिवि लोयणाइं ।
णिज्जुंजिवि अप्पउ परमणाणि	कलरहियएं णिम्मलगहसमाणि ।

घत्ता— णियरुउ लहेविणु सो णियइ फेडिवि कम्मणिबंधणइं ।
सव्वत्थसिद्धिं संपत्तु खणे कणयामरमुणिवरवयफलइं ॥ २७ ॥ 10

28

Author's eulogy.

चिरु दियवरवंसुप्पणणण	चंदारिसिगोत्ते विमलएण ।
वइरायइं डुयइं दियंबरेण	सुपसिद्धणामकणयामरेण ।
बुहमंगलएवहो सीसएण	उप्पाइयजणमणतोसएण ।
आसाइयणयरि संपत्तएण	जिणचरणसरोरुहभत्तएण
अच्छंतइं तहिं मइं चरिउ एहु	धर पयडिउ भवियणविणउ णेहु । 5
मइं सत्थविहीणइं भणिउ किं पि	सोहेविणु पयडउ विबुहु तं पि ।
परकज्जकरणउज्जयमणाहं	अप्पाणउ पयडिउ सज्जणाहं ।
कर जोडिवि मग्गिउ इउ करंतु	महो दीणहो ते सयलु वि खमंतु ।

घत्ता—जो पढइ सुणइ मणि चित्तवइ जणवएं पयडइ ईउ चरिउ ।
सो णरु भुवणहो मंडणउ लहइ सकित्तणु गुणभरिउ ॥ २८ ॥ 10

28. १N ends here, the last leaf being missing.

The author eulogizes his patron.

जो णवजोवणे दिवसहिं चडियउ	अमरविमाणहो णं सुरु पडियउ ।	
कणयवणु अइमणहरगत्तउ	जसु विजवालु णराहिउ रत्तउ ।	
धम्ममहातरु सिंचिय अप्पुणु	जो विजवालहो णं मुहदप्पणु ।	
जो अरि णिहणइ दुस्सह लीलइं	जसु मणु रंजिउ कुंजरकीलइं ।	
बंधवइट्टुमित्तजणरोहणु	णिर्वभूवालहो जो मणमोहणु ।	5
दीणाणाहहो जो दुहभंजणु	कण्णणरिंदहो आसयरंजणु ।	
जो बोलंतउ णिव 'संखोहइ	जो ववहारइं णरवइ मोहइ ।	
जो गुरुसंगरि अइसयधीरउ	जो जणपयडु ण कायरहीरउ ।	
जो चामीयरकंकणवरिसणु	जो वंदीयण सहलउ करिसणु ।	
जो जिणपायसरोयइं महुयरु	जो सव्वंगु वि णयणइं सुंदरु ।	10
जो कामिणिहिं मणम्मि ण मुच्चइ	जो जणसीलतरंगिणि उच्चइ ।	
कित्ति भमंतिय कह व ण थक्कइ	जसु गुण लिंती सरसइ संकइ ।	
तहो सुय आहुल रल्हो राहुल	मुणिकणयामरपयउव्वाहुल ।	
घत्ता— तहो अणुराणं इउ चरिउ मइं जणवइं पयडिउ मणहरउ ।		
तें बंधवपुत्तकलत्तसहु चिरु णंदहु जा रविससि हरइं ॥ २९ ॥		

इय करकंडमहारायचरिए मुणिकणयामरविरइए भव्वयणकणावयंसे पंचकल्लाणविहाणकप्पतरु-
फलसंपत्ते करकंडसव्वत्थसिद्धिलाहो णाम दइमो परिच्छेउ समत्तो ।

॥ संधि ॥ १० ॥

TRANSLATION OF KARAKANDACARIU

CHAPTER I

1. I recall to mind the feet of the most gracious *Jina*, the destroyer of Cupid, dweller of the city of salvation, the sun that removes the darkness of sin, who rests in the highest abode and is absolved from death. Victory, oh God, the giver of the matchless happiness of salvation, and served by the rulers of gods, serpents and men. Victory, oh seer of the other end of the ocean of knowledge, who has brought the most deserving to the path of salvation. Victory, oh charm for overpowering the snake of *Karma*, the root of all incantations, the allayer of the ghost, the mind. Victory, oh sole asylum of people lying in the four forms of life and remover of the mass of miseries of the good men who are warless. Victory, oh royal swan of the lake of restraint, praised by the swanlike wise men. Victory, oh ample water to the fire of wrath, dispeller of darkness and holder of supreme knowledge. Victory, oh dweller of the heart of eternal bliss, waited upon by a hundred *Indras*, and abode of happiness. Victory, oh sun (lit.-friend of the lotuses) to the lotuses in the form of the deserving, having lovable virtues, and the rich ocean of the nectar of self. Victory, oh God, the stainless, destroyer of the fear of worldly existence, ornament of the great mansion, the world. May the desired fruit be of the man who bows to your feet or recalls them to mind.

2. Bearing in mind *Saraswati* of divine speech, as well as the feet of the learned *Mangaladeva*, I narrate the life of king *Karakunda* pleasing to the ears of men, sweet, graceful, endowed with the gem of prosperous acts, well-known and brimmed with multitudinous excellences. Though the wicked are exceedingly perverse, though the people are tasteless and sullied in their mind, though I know no grammar or metre and am

dull in crossing the ocean of scriptures, though graceful speech does in no way flow forth, though I fight shy of the learned, though I did not sit at the feet of poets and though I sullied my fame by the company of the stupid, still, whatever fruit has accrued to me by recalling to my heart *Siddhasena*, worthy *Samantabhadra*, *Akalamkadeva* the ocean of the water of scriptures, *Jayadeva*, the large-minded *Svayambhū* and the honourable *Puṣpadanta*, the abode of the goddess of speech, and by paying my respects to them, from that I express the theme of my heart full of interest and devoid of unpleasantness. Here there is no simulation. 10 15

3. In this *Jambudvīpa*, the foremost of the continents, the lamp of the islands, marked by the *Jambu* tree, girt up with the surrounding briny ocean and measuring a hundred thousand *Yojanas*, there is the vast and prosperous *Bharata* country shining with the rivers *Gangā* and *Sindhu*, the depository of the jewels of the earth consisting of six parts and beautiful like the mine of gems (i. e. the ocean). Here is the pleasant *Anqa* country as if the lady earth had put on a divine apparel; where lotuses have blossomed in lakes like eyes on the face of the earth; where the divine-bodied *Yakshas* having their affection fixed on the beauty of the farmers' wives, do not move off; where fields of paddy are protected by girls by enchanting the flocks of deer with their music; where travellers rid themselves of the fatigue by feasting upon grapes and sleep happily on earth-lotuses and where the row of lotuses in the waters of canals looks extremely beautiful as if the earth were smiling. In that pleasant country, full of corn and gold, there is the attractive city by name *Campā* lovely to the eyes of people, the best on the surface of the earth and abounding in all excellences. 5 10 15

4. It is surrounded by a moat full of water like the earth looking beautiful with the ocean. With lofty and white (mansions painted with) *Kāśisa*, it is, as it were, touching the sky with hundreds of arms; where lofty Jina-temples look beautiful as if they were pure, unbroken heaps of merit; where silk-banners are shaking on every house as if white serpents were gliding; which is resplendent with the rays of five-coloured gems as if a handful of flowers had been offered by Cupid; which is beautiful with picture-houses like fascinating aerial cars of gods; and which looks beautiful with streaks of saffron as if declaring itself to be the battle-field of Cupid. There are red lotuses on earth as if it declares to be holding hundreds of 5 10

fruits (?). By the divine virtue of the Jina *Vasuyājña*, the lustful persons were not overpowered by love. There ruled king *Dhādivāhana* who shattered his enemies and was an elephant to the tree of arrogance, who was endowed with fine arts and virtues and was devoted to his superiors.

5. He bore the yoke of the great car of virtue and was a shelter to the helpless, the poor and the miserable. By his fame the surface of the earth was whitened; by his largess all people were pleased. Gods sing his virtues and the enemies walk about terror-stricken. The goddess of speech adorns his lotus-like mouth, the goddess of wealth resides in his spacious bosom. His hand stretches forth to give wealth*, but never wields the arrow for the destruction of the living. Being struck with his commands the deer become maimed and do not roam about on earth. He was full-faced to the good; terrible, with knitted eyebrows, to the wicked. His mind was dyed in the colour of virtue and was never, for a moment, dipped in sin. His heart was deep like ocean, steady like *Meru* and wide like the sky. To him his attendants were loyal being pleased by his virtues. He became an ornament of the world. 5 10

6. One day *Dhādivāhana* made an excursion to *Kusumapura*. There the king saw a beautiful girl brought up by a gardener. Seeing her so attractive, the good king became stricken with love which aroused his passion. Being afflicted by the heat of the fire of separation, the king inquired of a certain man " Tell me, oh friend, whose daughter she is, a veritable fruited branch of the tree of Cupid ". The man then told the facts to the king that the beautiful person was the daughter of the gardener. The gardener *Kusumadatta* was then summoned and the stoutly built man was asked hesitatingly " Is she your daughter or of somebody else; kindly tell me. " He told the king, the moon on earth " My wife *Kusumadattā* found her in a box in the very deep current of the Ganges. " 5 10

7. The very moment, the gardener, bearing the responsibility of virtue, took the box and speedily showed it to the king (saying) " Oh lord, served by men, she was placed in this. It is not known, sir, whose daughter the girl was ". The king, who had reached the ocean of knowledge, examined it and found in it a golden finger-ring imprinted. Then he read 5

* There is a pun on the word ' *dhanu* ' meaning wealth or bow.

the beautiful letters " This girl is the daughter of a king, She was born the very mansion of Cupid, the daughter Padmavati of *Vasupāla* the king of *Kausāmbī*, of spreading glory ". Knowing this the king, who had already felt attached, instantly married her who could shake off his woe.

8. Then the king, having given good wealth to the gardener and being accompanied by her who was endowed with a lustrous body, feeling satisfied, came to his palace with great rejoicings. There the two lovely ones indulged in sports with satisfaction. One night, the wife, in sleep, saw a monstrous, rutting elephant with its trunk raised up. Getting up, she reported to the king " Look, my lord, I have seen, during night, a desirable elephant approaching ". Hearing those words and considering it as an omen, the king told her its bearing " There will be a son born to you, an ornament of the family, a delight to the mind of the people and destroyer of the wicked ". 5 10

9. While she lived in the company of her lord, in the course of the happy days, it so happened that an unprecedented shadow became manifest on her body. The bright cheeks became pale. The pearl-necklace, having its brilliance set at nought by the majesty of the breasts, no more adorned her bosom, but in turning round it made the mounds (nips) of those breasts dark like collyrium as a wicked person becomes prideless towards the best of the qualified when his head is bent down in a combat. The three folds vanished in a moment with shame as if through the fear of the child. Her gait became slow due to the burden of the belly, and weariness increased along with sloth and yawning. Thus (the child) quickened developing these symptoms of pregnancy over the whole body of the mother. A pearl garland was then tastefully strung which surpassed the lustre of the sun and the moon*. Seeing the queen, pre-eminent in the world, like this, the king made rejoicings. At this occasion, on one bright day, a longing arose in her mind. 5 10

10. Afflicted by it the resolute and sportive lady would not talk or indulge in any pastime. " How should I fulfil the longing of my heart "? She fell on the ground at the very moment. Seeing her, the good king

* The line is more significant in its applied sense, i. e. the passage is composed in the *Muktikadama metre*.

inquired " what is the cause of your affliction ? What ailments are there in your body on account of which you do not make a reply, oh courageous lady " ? Then, putting up with her trouble, she made an answer to the gracious king who had satisfied the gods " What is the good of my telling it to you, oh king, why my ample body has shrunk in half a moment. I have a longing, oh lord of men, which is never attainable by men. In drizzling rains, dressing myself as a man and mounting on the mightiest elephant in your compny, oh lord of men, I would go round the city including the principal gateway. This is in my heart. If it is not accomplished, then I die even now ". 5 10

11. " Is it this desire that you have in your heart, oh darling " said the king smilingly; " I thought it was some cause, proceeding from me, that was giving you trouble. How great have you counted it, oh charming lady; do not wear out your body in vain. " Then the resolute lady says " During summer, when terrible forest-conflagrations rise up, where can a cloud be, my lord ? It is not possible, oh illustrious one. " Then the king, considering it in his mind, thought of the deity *Megha-kumāra*. The latter came because of his long attachment, having assumed the form of a cloud. When the sky became overcast by him, it began to drizzle. Then the king said to the lady who was easy at heart " Look at the dark cloud; quickly put on your dress, suitable for sport, and make your heart courageous, oh madam ". 5 10

12. Then the king got ready a fat, brilliant elephant, and having ordered trumpets to be blown and auspicious songs to be sung and having decorated it and presented it before his wife, the gracious king got her mounted on its back. The lord of men, in company of her, shone forth on it as if he was the lord of the gods. Then, sweet wind, blended with sandal, began to blow and the mass of clouds gently sent forth a spray of water. Then the memory came and the *Vindhya*s flashed forth in its mind; so the vicious elephant, excited at heart, ran off to Kalinjara. People ran after it but it could not be overtaken and it passed out of the town. 5

13. When the elephant was flying, heading for the forest, the queen, being looked at, said to her husband- " My lord, oh lord, get down; do not die for my sake. In your survival the kingdom will survive; in your presence righteous deeds will prevail; in your life all people will live, in your existence the pleasures of life will exist. Return to the city, oh king; 5

let the elephant take me away". Hearing that, the king caught hold of a tree and jumping off, came back instantly to the city with anxiety. In the mean while the irresistible elephant took her away further. The elephant, as it went on, came to a lake where it entered into deep water. Then that wife of the king, resembling a heavenly damsel, jumped in to the water with a trick. 10

14. Bearing deep sorrow in her heart, the highly virtuous lady, leaving the lake, went into the forest. There she saw a garden with decaying trees, deer-less and sapless like salvation devoid of passion and feeling. There, as she rested under a tree, the pleasure-garden blossomed up and became fruitful. Then some one reported the wonderful happening to the gardener in charge, in *Dantipur* "Listen, oh gardener, to my words; an unprecedented brilliance is visible to-day in the forest. The *Bakula* the *Campaka* and the mangoes have blossomed and all creeper-bowers have become green. Even the good trees that bear fruit in different seasons are bending with their crop of fruits. Swarms of bees, greedy of the fragrance, are humming, as if the forest-beauty is enchanting pure notes. Has spring arrived in that forest so that it appears so beautiful to my mind"? Hearing that, the forest-guard went there in a moment where the spring had manifested itself. Then, seeing that forest so lovely, the man was thrilled with joy for a moment and then he argued in his mind "Surely this has blossomed through no good luck of ours." 10 15

15. The forest-guard wandered through the forest: he looked for the cause of the affluence of the forest. Then wind, mixed with fragrance, blew as if the richness of the forest was declaring its nature. The guard went by the smell, by the way the wind was coming. He saw the heavenly damsel under the tree as if the forest-deity was shining forth in all her grace. He then thinks "She is not an ordinary woman; of divine body, she is extraordinary in appearance." He then called her out addressing her as his daughter and raised her up by catching hold of the palm of her hand, "Why are you waiting here, sour at heart, oh daughter; come quick to my home." Hearing his words, delightful to the ears, the lady walked up to his house. While she lived in the gardener's house, *Kusumadattā* thought in her heart, "This woman, seen by him there, is extra-ordinary. Is she a *Kinnarī* or a *Vidyādhārī* (classes of demigods)? She is lovely to the eyes, the best of women, fair coloured like *Campaka* and brimmed with virtues. 5 10

16. The richness of her personal beauty is very splendid. The sun and the moon are, as it were, moving in the form of her nails. Her legs are like the plaitain tree which emulates her whole body (?). Thinking its trunk no good the lord of elephants has, as it were, resorted to the high peak of *Meru* The mountain of the gods (*Sumeru*) thought it to be harder and so has 5 followed the tender bodied at her hips. The ampleness of her hips is attractive as if Cupid has made it so, thinking it to be his home. The depth of the navel has, as it were, been given to her by the ocean calling her his daughter. Her large, protruding breasts, with scratches, look like the frontal globes of an elephant with fresh wounds. How can I describe the shapeliness of her 10 creeperlike arms accompanied by the beauty of the leaf-like hands. The line of teeth is resplendent as if imitating the pomegranate seeds. Not tolerating the elevation of the nose, the lip has assumed redness. The pupils in the white and dark eyes look beautiful as if big bees were sitting on Ketaki leaves. The well curved line of eye-brows appears like the bow-stick taken up by 15 Cupid. The forehead, in its great elegance, appears like the half-moon sticking and shining there. The hair, with bee-black locks, shake like darkness gathered there for fear of the face-moon. If by her beauty, matching Cupid, my husband becomes perturbed in mind, then, with a quarrel, he would certainly leave me and honour her ". 20

17. Thus, feeling jealous, she turned her out giving her a bad name. The latter, without any resentment, walked out of the house the very moment. Proceeding on with great trouble, she saw the cemetery where kites were sitting on the pieces of the bodies of thieves and adulterers pierced with spikes; which was thick with the blood of the persons torn; where the 5 animals, greedy of flesh, had commenced a dance; where the bellies of beasts were split by bears with restless tongues; which was haunted by demons rapturously feasting on flesh; which was crowded with tens of thousands of birds sporting and hovering, and beset with multitudes of creatures being consumed in the flames of fire; where masses of hair on the heads were 10 fluttering in the air and where strips of rags, tied to each post, were shaking; which was sickening to people on account of the smell of human bodies and

which at one place was overspread with skulls of the fractured. In that dreadful crematory, the terminus of corporeal existence, was born to her an excellent son, like gold or god in appearance, endowed with good signs and delighter of the eyes and minds of people. 15

Here ends, in the life of the great king *Karakanda*, composed by Sage *Kanakamara*, which is an ornament to the ears of the holy and which presents the richness of the fruit of the desire-giving tree of the five auspicious rites, the first chapter, describing the birth of Karakanda.

SECTION I

CHAPTER II

1. On the bright day the child was born, there occurred many auspicious signs as if the sun had dawned, and the faces of the directions had visibly brightened up. By his birth her misery was forgotten, as if the desire-giving tree had sprung up in the forest; as if the lords of the mountains had shot forth tearing the earth; as if the full moon had risen in the sky of its family. No sooner did she take up the born child than she saw a *Mātanga* (a man of the lowest caste) in front of her. He was of a dark complexion and his eyes were red. He came close to the child and took it up in his hand like a golden jar lifted up by an excellent elephant. Lying in his hand it exhibited the beauty of the jewel shining on the crest of the serpent-king. When he started for home, taking it away, she raised a cry " Oh sinful vagabond, whence have you come to take away my son. Not one calamity was crossed over when another, greater than the first, has cropped up. " Then the *Khecara*, in the garb of a *Matanga*, with folded hands, said to *Padmāvatī* " Do not weep, my lovely sister; listen to my account. 5 10 15

2. Here in this *Blurata* country is the famous and immeasurable *Vijayārḍha*, the foremost of the mountains. It touches the eastern and the western seas, thus looking very beautiful like the beam of a balance. It is the meeting place of the *Suras*, the *Kinnaras* and the *Khecaras* established entirely by *Tāra*. On its southern range is a town where various travellers go about in conveyances. It is known by the name of *Vidyutprabha*. It is prosperous and famous for its excellent qualities. There was the renowned king *Vidyutprabha* profusely endowed with multitudinous lores (*Vidyas*). His wife was the good *Vidyullatā* like *Gauri* of *Mahesa* assuming beauty as desired. Of her was born a son, an abode of virtues, who became known on earth as *Bāladeva*; I am he. *Hemamala* became my wife ever devoted with affection to me. In her company I went through air to the southern side for amusement. The *Vimlaka* mountain stood before me between *Āndhra* and *Kāśī*.

3. Moving and jolting with jingling bells, surpassing in splendour a multitude of suns, my divine car went on through the sky till it would proceed no further. Seeing it standing still, through wrath, I drew forth my long, sharp sword. I stood looking in all directions for a moment; my pleasure was gone and I became dispirited in an instant. When I looked downwards, I saw the great sage, *Saurata*, whose fame had grown and who was praised by people. He had his eyes fixed on his nose. His arm was extra-long like (the trunk of) a mighty elephant, a visible, irresistible stick for the chastisement of the senses. He was unshakable like the *Meru*, pure, all-knowing and absorbed in formless, steadfast meditation. Seeing him, angry as I was, oh sister, I took the sword in my hand and wrathfully got up to kill him where he stood meditating.

4. " He frustrated my purpose as I was going " thinking so, I disturbed him. Getting angry he then pronounced a curse on me " Oh vagabond, you will no more possess your lores. By that curse the lores were gone instantly. I then thought in my mind, oh sister, " This asge is not ordinary; in half a moment it happens as he says ". Thinking so I clung to his feet (saying) " Oh holy sage, why have you destroyed my lores. I am your servant, oh lord of lords; I would never leave your service even in the next birth. Pacify this fire of wrath, my lord; let it not prevail in this forest of grasslike body for ever ". By these words the best of the sage

became pacified like the lord of serpents by the might of incantations. 10
Knowing the sage to be pleased at heart, I bowed to his lotus-like feet
and said " Oh gracious sage, kindly tell me when the pleasant lores shall
be mine again ? ".

5. Hearing that, the best sage, possessing the highest knowledge,
made a divine speech in front of me- " Oh *Khecara*, of the handsome king
of *Campā*, the gracious Dhādivāhana, the wife *Padmāvatī* would be carried
away by a vicious elephant. She would then be found by a gardener who
would instantly take her to *Dantīpura*. Being turned out by his wife, 5
with a quarrel, she would come here and a son of exceeding lustre would be
born to her, and you, an abode of virtues, shall bring him up. He shall obtain
the kingship of that extensive city and at that time the lores shall be
yours again ". Bearing this in mind, I have been residing at this crematory.
I shall keep him till he attains majority. With this idea I have caught hold 10
of your son. Do not weep; make your heart easy. As has been earned in
the previous birth so you have to experience these days, oh highly
virtuous lady ! "

6. Considering what was said in his speech by the master of lores,
Padmāvatī gave him her son rather painfully (saying) " You shall keep
him with wise consideration ". " I shall do all that you say, sister. I shall
bring him up graceful in all his person ". Saying this to her, that *Khecara*
went to his home taking the small baby with him. Giving it over to his 5
wife he spoke these words- " Take it, oh Hemamālā, it is your son ".
She took him instantly and kept him addressing him as son. In the
meanwhile, *Padmāvatī*, afflicted in her mind, went at the very moment
to the town nearby. Residing there, she took religious practices from an
Arjikā (a Jaina nun) who was devoted to peace. Seeing there the 10
emaciated but exalted and noble sage, *Samādhi-gupta* by name, she instantly
took a vow by the side of the great sage, thus relieving herself of all
vexations.

7. Through her attachment for the son, she would frequently secure
balls of molasses and sugar and send them to the house of the *Khecara*
who was bringing up her son, the terror of his enemies. Seeing a big scar on
his hand he gave him the name ' Karakanda ', which became wellknown
all over the earth. He, the abode of all fine arts, was growing up day 5

by day like the moon with its digits gradually shining forth. At this juncture, there arrived the great sages *Yasobhadra* and *Virabhadra*, the ocean of scriptures. They were lean with the unbearable weight of penances and were accompanied by the excellent fourfold order. Some of them were absorbed in meditation and were very learned, while others had their bodies covered over with a mass of dirt. When they arrived at the dreadful crematory, one of them saw a miracle there. A bamboo-clump had grown from the eyes on the face of a human skull. He then asked " Tell me the cause of this, oh great sage; how has all this happened ? " 10

8. Hearing those words the matter was revealed by *Yasobhadra* to the younger ascetic. " These three mighty bamboos shall become the staffs of bonner, goading hook and umbrella. In whose so-ever hands these bamboos would fall, he shall obtain the entire earth ". This was heard by a Brahmana *Sammati*, who was standing close to the sage. At the close of the day he counselled in his own heart " The words of the sage would never go false ". So, one day he got all the three bamboos cut quickly. But when he was going home with them, *Karakanda* came up to him and wrested them from the Brahmana. The Brahmana, through fear, allowed him to have them, not being able to withstand his might. But being disappointed he said " Whenever you obtain the kingdom, make me your minister, oh beautiful friend ". *Karakanda* acceded to all that was said by the lovely Brahmana, and himself went home with those bamboos and reported the matter to his guardian in sweet tones. 5 10

9. For *Karakanda*, the affection of the *Khecara* increased very much. He was taught, along with politics, grammar, logic, hundreds of dramas, poetic compositions abounding in various sentiments, *Vātsāyana* (erotics), mathematics, the nine sentiments, the *Mantras* and all the *Tantras*, the art of winning the hearts of people and of making good machines, good use of swords, disks, spears and daggers, the science of bows, missiles and strong javelins, wrestling, acrobatic feats, jumping, turning and rolling of the body, and the cutting of various kinds of fruits, flowers and leaves. He was made to know all these pleasant arts and he also acquired dexterity in playing upon drums, tabors, lutes and flutes. Thus, every art that was renowned in the world was taught by the *Khecara* to him who had a good 5 10

liking. When any man is vexed by desire, tell me what wonders he may not perform.

10. Feeling very grateful at heart, the *Khecara* then says to Karakanda " Make company with a master of *Vidyās*. Go to his house and follow him up regularly ". Karakanda says " what is, oh father, the use of that master of *Vidyās* ? ". Then the *Khecara* says " Listen, oh innocent-minded. There were two friends living in the city of *Kāṇyakubja*, a merchant and a Brāhmana, endowed with *Vidyā*. The good men went to the *Coda* country desirous of wealth. Having acquired some money, they turned back for home. On the way, they met the father-in-law of the Brāhmana. The father-in-law saw them and immediately took them home. Being honoured as they lived there, a sounding-drum went round. Hearing the harsh, unmusical drum they instantly inquired of the father-in-law " For what purpose is this being beaten so harshly in public, oh maternal uncle ? " 5 10

11. He said " Here, the beautiful daughter of the king has forcibly been eloped by a *Rākshasa*. No body can rescue the poor one; companies of people and kings have been overcome by the *Rākshasa*. He lives in a deserted town beyond the river. No one can breathe there for his fear. (The king) is looking for a new-comer preeminent in *Vidya*; for this purpose this (proclamation) goes round daily". Hearing those words, with smiling faces, they held up the drum as it was being sounded. Immediately, the drum-man returned and reported to the king - " Two men have arrived here, my lord, like pure praiseworthy heaps of virtue. They assert, Your Majesty, with confidence in their mind " We would do all that the king would say ". Then the king went and brought the two persons to his palace with honour, and immediately despatched them to the vicinity of that invincible *Rakshasa*. 5 10

12. They both went to the abode of the *Rakshasa* whom no body else would approach. There they saw the maiden with large breasts, a river of beauty, of golden hue. Then they saw the tawny-haired *Rakshasa*. By the repetition of the incantations he lost his malignity. Incapable of bearing the power of the incantations he said " I, *Paranata-vega*, am your servant ". Knowing the *Rakshasa* to be subdued, they went into the presence of the king along with the maiden. Accompanied by the *Rakshasa* 5

and the maiden they were seen by people coming. The people said " Today peace has been established here when such conjurers arrived ". Seeing them, the king became pleased at heart and gave them ample wealth. Addressing the maid as sister, they restored her to the king and then they, with stout and long arms like elephant-trunks, went joyfully to their own town ". 10

13. " Whoever made company with a man of *Vidyas* obtains happiness and wealth. Therefore, the company of the man of *Vidyas* should be courted so that it may be unbreakable. Do not make friends with a man devoid of learning, for, he would change his mind in time of calamity ". What fault has been seen in a man devoid of *Vidya*, the *Kheera*, with pleasure, narrated thus -- 5

" Two friends, belonging to the town of *Benares*, went to another country, ignorant as they were. Having acquired wealth, while returning, they encountered a *Rakshasa* on their way. Seeing him they fled away terror-stricken like the sinful, swerved from austerities. The fools did not know anything in their mind. They were overtaken by him as they fled. Then, being arrested, the two friends were released by another traveller after an open fight with him. Thus, they subsisted by the help of a stranger ". 5

14. " Similarly, never form company with the mean, oh courageous, handsome hero. Whoever fell in the company of the mean, he reaped a woeful doom. Listen, I tell you the story of the mean; know this moral in your heart, oh lucky one. There was a merchant by name *Sudarsana*. He was casually told by a mean king " If you can recite a verse without joining the lips, I would grant you lands without encumbrance ". Then the merchant recited a verse of some beauty without allowing his lips to touch each other " The earth, set ablaze in the whole forest by the flames of fire of the enemies' might, has been restored to pacification by being sprinkled over with a current of water in the form of the sharp edge of the sword ". 10 The king, being pleased, gave lands to the good merchant, though with reluctance. Then one day, the good merchant, the ocean of virtues, satisfied the miserables (by his largess). But then the crooked merchant formed connections with a slave girl who soon became pregnant and entertained all sorts of longings. 15

15. Then, instantly, she told the merchant " You must carry out this one word of mine. Give me the flesh of this peacock of the king so that I might live without doubt ". Then the foremost of the merchants went out and found the place of the peacock, in front of him. He hid the peacock and going to her house, gave her another creature. She instantly blessed the merchant and ate it calling it a peacock. Then, not finding the peacock in the whole town the king ordered a proclamation with a drum. Hearing that, the slave girl narrated the whole account of the peacock to the king. The king became very angry with the merchant and handed him over to the executioners for slaying. Thus, having experienced the fruit of the association with the mean, the merchant, through fear, quickly went home and instantly restored to the mean king that trifle of a peacock. 5 10

16. Now listen, oh son, to the story of the noble by which wonderful prosperity is achieved. Being aware in mind of the company of the mean, one man courted the company of a noble man. In the town of Benares there was a delightful king, Arabinda by name. Being content at heart, he once went out hunting. He fell in to a waterless tract and became afflicted with hunger and thirst. A merchant, however, gave him three fruits very refreshing (as if) made of nectar. The king became pleased with the merchant and showed his favour to him on reaching home. Realising his great service, he appointed him to the office of ministership. Both of them lived there with affection, lustrous like the sun and the moon, the virtuous abode of numerous gems of good qualities like ocean in depth. 5 10

17. Then, one day, the great minister, abducting the son of the king and removing his ornaments, went to the delightful house of a harlot. There the merchant presented those invaluable ornaments, pleasant to the eyes of people, to her. He then told the harlot whose face was like the moon at the advent of the autumn ' I have killed the son of the king '. All this he told her whose love was unshakable. Hearing that, she said affectionately, ' Do not make this known to any body '. In the meanwhile, not finding his son, the king ordered a proclamation with the beating of a drum in the town- " Whoever would give information about the king's son, would be rewarded lands along with money ". Then some rash fellow instantly said in the presence of the king ' I have noticed your son, oh lord; he has been murdered by the new minister '. 5 10

18. Hearing those words the lord of the earth, possessing shapely arms, became pleased with the minister (and said) ‘ I have paid off the debt of one fruit out of the three to the noble-minded; I should be excused for the other two that remain still outstanding’. In a moment, the lord of the earth became pleased. Having known the affliction of the king, the minister restored the son who had a heavenly body, (saying) ‘ You are a great friend of mine, oh lord of men; I had simply tested your mind, my lord’. Hearing the words of the minister, the king conferred great favour upon him. Whichever person bears company of the great, he obtains fortune after the desire of his heart. I have narrated to you this story of the noble; bear it in mind, my son, as a channel of virtues”. Karakanda was taught by the *Khacara* all the arts by the wisdom of his heart. “ Whoever person would conduct according to this moral, would certainly rule over the entire globe”. 5 10

19. Hearing that speech of the *Khacara*, *Karakanda* would not leave his side. When out of home for play, *Karakanda* would not leave that crematory. While he was amusing playfully like this, one day, in *Dantipura*, there occurred the death of the king who had shattered the enemies that were roaming about, who had destroyed the forest-fire of immorality, passion and fear, and whose orders people dared not transgress. Cries of woe arose all over the great town; a very great calamity befell the people who said “ There is no prince who, being pre-eminent, might rule here”. At this time an idea flashed forth in the mind of the minister and he looked at a great elephant with beautiful tusks. Having worshipped the rutting elephant, the wise one entrusted to him a brimful jar having presumed in his mind that he would empty it over one who may be destined to rule. 5 10

20. The best of the twice-born recited the *Samas* with proper accent and groups of gods were assembled by the excellent (minister). The drum resounded along with the conch, the tabor, the *Kakala* and the trumpet that filled the earth. The mighty elephant started from the palace like a paramour from the house of a harlot, shaking its trunk and moving its ears, with eyes rolling, and white in appearance. Holding the brimful jar with its trunk, like the moon following up the peak of a mountain, passing from house to house in the town and still maintaining all its dignity, the elephant, having wandered through the town sportively, went 5

far outside in its wanderings. In the midst of the crematory the elephant 10
quickly perceived the prince, an extraordinary Cupid. Bending its head, the
elephant emptied the beautiful jar over his head. Observing that, the
people beat their foreheads and raised loud cries of sorrow (saying) “ What
has this elephant done ? It has placed the jar on a low born ”.

21. So thinking, the feulatories and the ministers would neither
walk forward nor look up. While they stood thus perplexed in mind, the
Vidyas that had vanished by the curse of the sage, returned to the *Khecara* at
the very moment. Then, thrilled with joy, the gracious *Khecara* told the people 5
“ He is not the son of a *Matunga*; he is the son of a king and has a splendid
body. Do not hesitate because he would go and move in the first rank; you
put your hand on the forepart of the elephant’s trunk ”. Then he gave in to
the hand of Karakanda the *Vidya* which people look for in battle. Having
done all this, the *Khecara*, by the power of his *Vidyas*, went to his home by 10
the aerial path. The proclamation of victory spread through the sky, the
immortals made celebrations, and men, like gold and gods in appearance,
placed Karakanda on the throne.

Here ends, in the life of the great king *Karakanda*, composed by Sage *Kanakamara*, which is an
ornament to the ears of the holy and which presents the richness of the fruit of
the desire-giving tree of the five auspicious rites, the second chapter,
describing the acquisition of the throne by Karakanda.

SECTION II

CHAPTER III

1. Then the new king was thus addressed by the ministers "Get, oh gracious one, on the back of the elephant, come quick and bear the burden of the administration of Dantipur". Then Karakanda got on the mighty elephant whose temples were wet with an incessant flow of ichor. He exhibited a very charming grace as if the lord of gods was adorning the back of *Airavata*. He proceeded along with the prominent persons being fanned by the moving chowries, being entertained with music by excellent women who were mistresses of sport, elegance and pleasure, being eulogised by bards who threw in to shade the notes of a cuckoo, being attended by the citizens who had set their minds upon him on account of their attachment for noble qualities and being praised by the well-disposed who had bent their foot-steps for the world to come. Being served by other people also, the charming hero went into the town along with all the persons. That repository of virtues was seen entering by the women of the city like the son of Daśaratha, the store-house of lustre, by the heavenly women in *Ayodhya*. 5 10 15

2. There in the town, the beautiful women that would overpower the minds of sages absorbed in meditation, felt perturbed. One woman pushed on speedily feeling agitated, while another stood at the door being dumbfounded. Another ran being greedy of the affection of the new king, unmindful of her dress got loose. Some one applied collyrium profusely to her lips and lac paste to her eyes. One followed the manner of the dressless and another took her baby upside down on her hips. One young woman put the anklet on her wrist and bore the garland on her waist leaving the head. Another simple woman would not let off a cat thinking it to be her baby. Yet another ran up full of the new king in her mind but fell on the ground overtaken by the illusion of love, while one, rich in pride but overladen with love, with hard and ample breasts, fawn-eyed, bright and lustrous like heated gold, walked straight towards Karakanda. 5 10

3. With his heart delighted by the acquisition of the new kingdom, Karakanda, entering the town riding on an elephant, arrived sportively at the palace. He saw the high, royal mansion, very attractive like a Himalayan peak. With arches of pearl-strings, it was, as if, smiling with its close, bright teeth. It was jingling with small bells and flourishing with banners as if a lovely woman was dancing with the strokes of her palms. It was inlaid with gold, gems and jewels as if a celestial car had dropped from heaven. There the pure-hearted new king entered being preceded by the elder people pure in mind. Then came out a woman with an auspicious golden jar in her hand. The auspicious rites were performed with excellent lamps and he was hailed with words of victory by hundreds of women. With his coronation performed with golden jars, he was made to enter the palace. He the mine of all virtues and store of good character, endowed with the feeling of modesty, lived in the town and carried on the government, attended by the feudatories and ministers.

4. While ruling there, he ordered to be brought immediately those bamboos which were kept on account of the prophecy, and they were turned in to the staffs of his banner, goading hook and umbrella. He then called the good Brahmana who was waiting there on account of hope, and made him his minister. Then, one day, while roaming through the town for sport, Karakanda saw a man of graceful features who had arrived, in his wanderings, into a foreign country. He also saw in his hand a wonderful portrait which attracted the minds of the people. King Karakanda asked him "Give me the portrait, I shall see it with all my heart". He handed over to the king the portrait to which people had been attracted through affection. Karakanda saw the grand portrait five-coloured and shining with manifold qualities. There he saw the seemly beauty painted as if the arrow of Cupid was lodged in to his heart. Hot and long sighs proceeded from his lotus-like face and he felt a burning fever that made him uneasy. Karakanda saw the most excellent portrait and stood bewildered for a moment. By his horripilation he told the man about the separation; by it the new king closed his eyes with a depressed heart.

5. The man, holding the portrait, knew the heart of the king "Probably, he will be the husband of the maid". Thinking so, he said "Oh brother, give me my portrait so that I may go, oh king". But the latter,

feeling excited, would not leave it. With sighs, the king then said " My friend, tell me confidently for what purpose you are wandering about with this portrait? ". Hearing that, he, obeying the words, gave to the king an account of the portrait. " There is, my lord, the *Samvatsara* country which fully imitates the world of the gods. There is the town called *Girinagara* pleasant to the eyes of the *Suras*, *Khecaras* and men. There rules king *Ajanama*, the splitter of the heads of his enemies, with his wife *Ajitanyū*. From the latter, the attractive king got a daughter named *Madanāvali*, a basket of beauty, of sweet voice, pleasant to the eyes of good men and a store-house of lustre. 5

6. *Madanāvali*, one day, went to the pleasure garden in the company of her friends. There she saw some *Khecaras* pleasant to the eyes and mind of men, riding on swings and singing pleasing songs about *Karakanda* to the accompaniment of a low-tuned lute. Listening to the heart-winning songs, she fell on the ground, shaking her body. Perplexed, unconscious, emaciated in body like the digit of the moon in the dark fortnight, and trembling like a plaintain tree struck by the wind, she was brought home, along with sorrow, by her comrades. She was then asked meekly by her friends agreeable in nature and removers of the mental agonies of men, " Why have you become distressed, friend; tell us, oh dear sister ! " Through her affection for her companions, the young girl, in her simplicity, told them about the fire of separation " That song which the *Khecaras* sang with reference to *Karakanda* was heard by me. My heart got excited by it and then all the four quarters became full of uneasiness. 5

7. I have told you, friend, the circumstances; satisfy me if you can, before my life which is being consumed in the flames of separation, dies out, oh friend ". Then with sorrow, the latter reported the matter, in brief, to the king " *Madanāvali* has become lovesick by listening to the songs about *Karakanda* ". Hearing that about the maid, the king got the portrait of the deer-eyed one painted, and handed it over to me, oh lord of men, adorned with victory and the moon in the sky of your family. I then came to your town with the portrait, oh vanquisher of irresistible foes and endowed with the spirit of a warrior. Whoever becomes struck with attachment at its sight, he is going to become her husband, oh lord of men ! I have told it all to you, oh king; agree to it now. Let the maid with 10

eyes like a lotus-leaf and face like the moon, hold your palm of the hand in her tender hand ”.

8. Listening to the words of the man who was holding the picture, the king agreed to it all. The excellent king, the moon in the sky of his family, sent suitable persons from his side. On an auspicious day, well attended, they returned, bringing with them *Madanāvali*. The market places were decorated, arches were flung at every house and a wristlet was fastened on to him. Various kinds of musical instruments were sounded and sentimental songs were sung. Highly emotional dances were performed and lines of horses and elephants were drawn up. The veil on the face of both the persons was opened up like the mass of affection of their hearts. They were made to go round the butterfed fire, seven times, by the priests who recited the sacred formulae. The bridegroom offered his hand to the bride and performed the sacred rites by his right hand. A close ‘ union of the stars ’ took place so that the affection may not be split even in the next birth. The union of the hearts had taken place before hand; the formalities were gone through merely for the satisfaction of the people. Thus, on an auspicious day, the courtiers performed the marriage of the two whose hearts were steeped in love. The marriage of the king took place seeing which even the *Suras* and the *Kharuras* became excited and feeling discontented with their own pleasures, became envious of his fortune in their minds.

9. On that occasion, his mother *Padmāvatī* also came hurrying to see her son. King *Karakanda* saw her and bowed to her feelingly. Being delighted by the marriage of her son, she instantly pronounced her blessings “ Live long, my son, the lord of the earth, as long as the current of the *Jumna* and the *Ganges* lasts ”. With obeisance and respect, she was brought in with the words “ This day is very auspicious to me ”. She was honoured with sweet words and was made to dress herself in bright clothes. Pronouncing her blessing, she soon went out like the brilliant fame of *Karakanda*. In the meanwhile, the gatekeeper, arousing affection in the hearts of men, came into the presence of *Karakanda*. Placing his lotus hands on his lotus-head, the gatekeeper said in a loud voice “ The good ambassador from the king of *Campā* is waiting at the porch, oh lord ! ”.

✓ 10. Hearing those words, Karakanda instantly ordered the gate-keeper to go quickly and bring in his presence the ambassador of the king of *Campā*. Hearing the words of the king, the gatekeeper brought him in instantly. Seeing him, the king honoured the ambassador with presents and a seat, (and asked) “ Oh ambassador, tell me about the welfare of the king of *Campā*, all of whose dominions are well settled ”. The ambassador said “ Happy is he, oh king, who has persons like you for friends. Being ever served by lords of men, he remembers you, oh lord of lords. As coolness is not separate from water, so are you to the king of *Campa*, undoubtedly. Accept, oh king Karakanda, the excellent service of the lord of *Campa*. Thus getting united, may you both enjoy all the pleasures and the earth. 5 10

11. “ Without service, oh friend, even a cubit of earth can not be obtained for enjoyment. If you do not accept his service, then doom will some how make room for itself ”. Hearing those words, Karakanda, becoming wrathful in his heart, and stretching his red eyes towards his forehead as if the sun and the moon stood in the sky, (said) “ Go away you ambassador, go where your master is; do not stay here even for a moment. Tell the king of *Campā* in brief that I was quickly coming to him. If he has the warrior's pride for battle, let him offer me battle immediately ”. Hearing this, the ambassador went where *Dhādivāhana* was (and reported) “ The king of *Dantipura* has said, my lord, that he would not bow to you but would rather fight with you on the battle field. This is what the courageous one has said ”. 5 10

12. Hearing those words, the king of *Campā* made his preparation, seriously setting his mind upon it. In the meanwhile, the king of *Dantipura* caused the earth to shake along with the *Manlāra* mountain. The destroyer of the lives of his foes caused dust to rise up in all the ten directions by his marching. The sky was covered up and the sun began to fluctuate by the hurry. In wrath, he ordered a quick march. He came to the region of the *Ganges* and saw the river *Ganges* as he proceeded. It looked beautiful with its white and zigzag stream as if the wife of the white serpent was moving. As it flowed from a distance it looked very pretty like the glory of the great mountain *Himalaya*. By means of the people bathing on both its sides and offering water to the sun with their hands holding 5 10

darbha grass and raised up, the river was, as it were, under these guises, declaring "I am pure and go my own way; do not get angry with me, my lord!". Having observed the river, the king named *Karakanda* went to the town of his father, the abode of numerous excellences. He who caused fear to the great gods and the *Khecaras* by means of the arrows discharged from his bow, besieged the town on all the four sides with his irresistible elephants, horses and commanders of men. 15

13. When the siege was laid by the king, the people of the town became immediately perturbed. A certain person informed the king "Oh lord of men who has subdued all the forces of the enemy, the very fire to the forest of the opponent's army, who has satisfied the desires of the panegyrists and good men, elephants having formidable trunks are groaning; excellent horses with curved mouths are neighing; chariots are moving with a rumbling noise and fluttering with shining banners, the lustre of the swords surpasses the rays of the sun: hooked spears are quivering; lances are shining with daggers and are speedily active like wind. Thus the forces of the enemy, very mighty and irresistible like lion, have made an attack on you". Hearing that, the lotus-face of the lord of men came to resemble a red lotus. He bit his lips; his eyes had frowning eyebrows, the fire of wrath increased and delight was at an end. 5 15

14. He then got up. His servants, dreadful even to the gods in battle, ran up. Horses swift like wind, and elephants were got ready. Excellent chariots moved on with rattling wheels. Some rushed forth bearing lances, uttering various notes of challenge, while other excellent persons regardless of the honours received from their master and loyal to the lotus-feet of the king, praiseworthy and irresistible in battle, advanced bow-in-hand and delighted at heart. Some marched forth trembling with rage and others shining with drawn swords. Some were thrilled with horripilation; others put on their bodies their armours. Some, being steeped in the sentiment of the battle-field, went by the path pleasing to the heavenly damsels.* The king of *Campā* marched out of the town attended by horses, elephants and excellent chariots. Tell me, by whom with formidable, mighty and stout arms, was he not followed? 5 10

* This also indicates that the metre of the *Kāṇḍavaka* is *Śrāgīni*.

15. Then trumpets were blown that filled the entire earth. All musical instruments are sounding, the armies are preparing. At the command, they draw up in ranks and fall upon the forces of the enemy. Lances are breaking; elephants are thundering. They gallop with speed; they cling to the tusks of elephants. Bodies break; skulls crack; 5 headless trunks run about and rush into the enemy's lines; entrails get dislocated and drop out along with blood; bones are twisted and necks are being broken. Cowardly people fled away, others fought the enemy at close quarters, while yet others, drawing up their swords, stood firmly engaged in fight. 10

16. Then, with anger, the lord of *Campa*, riding in a chariot, rushed forth like the lord of gods. He quickly went into the ranks of the enemy's forces and encountered king *Karakanda*. There was then an uproar in both the armies which covered the sky with showers of arrows. *Karakanda* who had long arms like the trunk of *Airavata*, through wrath, 5 suddenly flung a *sakti* (a kind of missile) at the king of *Campa*. The chariot with the banner-ensign was, in a moment, shattered and then the charioteer was quickly laid low by him. Angrily, the king of *Campa* discharged his arrows very quickly. When the arrows were shot by the king of *Campa* the forces of *Karakanda* took to their heels in a moment. 10 *Karakanda* saw his army routed and extreme anger flashed forth in his mind. So, he immediately commissioned the *Vidya* which was given to him by the *Khecara*.

17. Then with irresistible anger, he discharged the *Vidya*. In an instant, the bold *Vidya* was seen rushing forth quickly, producing hushing and humming sounds, matching the wind in speed, acting like a demoness, touching the sky with its brilliance, crushing the temples of the elephants and shattering the chariots against one another. Whoever were seen on the 5 battle-field, fled away at her sight. Some were made to fall in to a swoon while others were forced to fight. Some were split with strokes and others were deprived of their lives. Then the king of *Campa*, getting enraged, quickly grasped the sword in his hand and in half a moment, shook off the power and energy of the *Vidya* which was devouring hundreds of men. 10

18. *Karakanda* saw his *Vidya* gone and getting rageful, he took the bow in his hand. He put the string on the bow seeing which people

became alarmed. At this time, the gods in heaven who follow virtues, became perturbed. By the terrific and dreadful twang, the globe of the earth tottered and its very base (Kūrma) crashed, the surface of the earth was ruffled and the biggest mountain was shaken, the abode of sharks (i. e. the ocean) became unsteady, the god presiding over the earth (*Dharaṇindra*) trembled, the god of the aerial beings whirled and the king of gods was thrilled. Hearing that twang of the bowstring, chariots broke, the mightiest elephants fled away, the arrogance of the king of *Campa* melted off and the *Khecakas*, being horror-stricken, could not move. 5 10

19. Then the hearts of the gods were rent and the enemy's forces stood dumbfounded through terror. He took the shooting position, the pride of the king of *Campa* was broken, the bow was got ready in a moment and the string was bathed in the water of perspiration. *Karakanda* fixed the mighty arrow to his bow and the king of *Campa* discharged another. 5 When that arrow also went fruitless, *Padmavati* arrived on the battle-field. She was seen by the king and was saluted with the bending of the head from a distance. " Oh, mother, mother, why have you come to this uncontrolled battle in the midst of the multitudes of warriors ? " She replied " Hold back your bow, my son; this *Dhūlīnākha* is your father ". " Tell me, noble mother, how this king, the home of virtues, is my father ? " Then she instantly told him " Listen, oh powerful lord of the earth, my son- 10

20. I was the wife in the home of the king of the town of *Campa*, subduing the hearts of people. When you came into my womb, a calamity befell me. I was taken away to the outskirts of the town of *Dantipura* by an uncontrollable elephant. There you were born at the dreadful crematory. I was delighted to see you ". Hearing those words, king *Karakanda*, 5 for a moment, stood bewildered. Having said this to her son, she fearlessly went with quickness to her husband. She was seen by the king of *Campa* like the river *Ganges* by the ocean. Though he recognised her to be *Padmavati*, still, through his good nature, he saluted her. Since she bore the weight of the vow, the king praised his wife. She was questioned by the king as to how she escaped from that elephant. The latter told him immediately " Oh king I got free from the elephant on the bank of a lake. 10

✓ 21. Close to it in the crematory was born this son, the ornament of the family. He was brought up by a certain *Khecara* and I took a vow then and there through heaviness (of heart). Then the king of *Dantipura* died and he was made the king. Know this who is fighting against you, to be the same; you have been vexed by the monster wrath. Do not be silly, give up this tenacity; oh king, this king is your own son ". Hearing those words, the king of *Campa* became pleased at heart instantly " Blessed am I who has such a son long-armed and steadfast in battle ". Leaving aside his bow with the arrow dropped, the great king went near *Karakanda*. Then *Dhadvahana*, advancing instantly, embraced his son as prince *Pradyumna*, the repository of lustre, was embraced by *Damodara* going to the battle field. 5 10

22. *Karakanda* then addressed his father " That I declared a war on you, do not mind this mischief of mine, oh lord; forgive it all, my sire ". On hearing those words, the king of *Campa* felt instantly thrilled at heart. He took him to the capital along with all other kings and conducted him in with celebrations. That town looked so beautiful with *Karakanda* that the city of gods fought shy of it. People, taking jewels, came affectionately to the palace for offering their felicitations. Then the royal fillet was fastened on *Karakanda* who was a millstone to recalcitrant kings. For his part, the king soon adorned his body with the beautiful ornament of penance. Having practised very difficult, passion-killing austerities that had the power to break the tie of the eight *Karmas*, he, abandoning his body and cutting off the knot of the heart, became attached to the neck of the damsel salvation. *Dhadvahana* of goldly and godly appearance and abode of virtues, went to the house of salvation, while *Karakanda* lived on in the town looking after the government and winning the hearts of proud women. 5 10 15

Here ends, in the life of the great king *Karakanda*, composed by Sage *Kanakamara*, which is an ornament to the ears of the holy and which presents the richness of the fruit of the desire-giving tree of the five auspicious rites, the third chapter, describing the arrival of *Karakanda* in the town of *Campa*.

SECTION III

CHAPTER IV

1. Having consolidated all his dominions *Karakunda* questioned *Mativara* of pure intellect " Tell me your opinion, oh *Mativara*; is there any man who, being insolent, does not bend to me even now ? " Then *Mativara* said " Oh lord of lords, the whole earth serves you. But in the *Dravida* country there are kings who, being bold and haughty in their heart, do not bow to any one. The kings of the prosperous *Cola*, *Pāṇḍya* and *Cera* do not accept your service, oh lord ! " Hearing this, the king of *Campā* instantly despatched an ambassador to them. He went and told the *Cola* and other kings " Pay homage to the feet of *Karakunda* ". But they rebuked the ambassador saying " We do not bend to any one except the *Tina* ". He returned and told *Karakunda* " In brief, they will not serve you ". Hearing those words, king *Karakunda* took a vow " If I do not place my foot upon their heads then I shall have no concern with any wordly possessions such as territories, children and the pleasures of the senses ". Taking this vow, *Karakunda* immediately ordered a march in wrath. The king of *Campā* marched against them. Mounting an elephant he passed out of the town accompanied by the fourfold army, thus exhibiting the grace of the lord of gods ". 5 10 15

2. As he marched, the earth was rent by the hoofs of the horses and smoky dust rose to the sky and enveloped the directions as if a veil was cast on the faces of the quarter-elephants. The earth trembled, the mightiest mountains shook and the lords of gods in the sky fled away quivering. Bending his way to the South, he came to *Terāpura*. On its southern side in the great forest, he encamped his fourfold army. In a moment, the lions and the *Pulindas* were disturbed. Five-coloured tents were pitched up as if the houses of gods had alighted on earth. The elephant-drivers took the elephants to a watery place and the excited donkeys ran after their mates. The officers of the king unfurled the banners 5 10

as if the earth began to dance with her hands up. While kind *Karakanda* was halting in camp there with all his mighty forces, the guileless door-keeper came in to his presence and paid his salute from a distance.

3. "Your Majesty, there is in *Terapura* a king who is known over the globe of the earth by the name of *Siva*. He has come here to visit you; shall he come in or shall he go back?" Hearing these words of him, *Karakanda* ordered the gate-keeper "Allow admission to the king of *Tera* in half a moment; you yourself go and bring him in." The king was brought in 5
by the gatekeeper and was honoured by *Karakanda*. After doing the formalities the latter asked "You are ever happy, I hope, oh lord of men?" He replied "I am happy in as much as I have been sprinkled over by the water of your kindness." By his words the affection of *Karakanda* was 10
roused for him. He then favoured him immensely and pleased him by presents and by speech. *Siva* was then asked by *Karakanda* "My brother! tell me, particularly about some striking wonder that you may have observed during your excursions?"

4. Hearing those words, *Siva* the king of *Terapura* told *Karakanda* "My lord, to the west of this place, close by, there is a cave attractive to the eyes, which is supported by a thousand pillars. Above the cave, on the great hill, like a crest-gem on the crown of its head, there is a large and beautiful ant-hill whose extent no body has found out. A white elephant 5
comes there with water and lotuses and worships it. This the elephant has been doing for a long time. This is all that I have to say, my good master!" Hearing this, king *Karakanda*, accompanied by *Siva*, went towards the hill. That hill which was beautiful like the breast of the lady earth and which was, verily, the house of sport for gods, was seen by 10
Karakanda in an instant like *Kailāsa* by the emperor *Bharata*.

5. Here, lions wander about having torn the frontal globes of elephants, and drop the pearls from their paws. At places, lions are indulging in roars and elephants do not shed the rut. Here, antelopes always graze and at places monkeys hoop. At places are wandering boars with terrible tusks, offering a front even to lions. Proceeding for some distance 5
over the hill, *Karakanda* saw the cave as if *Indra* had found his celestial car. King *Karakanda* entered it (saying) "Blessed is he, lucky and

deceitless, who has built this cave of a thousand pillars". He, then, saw the Jina free from attachment, and began to sing a hymn with devotion
 " Be Victorious, oh destroyer of the four forms of existence, remover of
 impurities. Be victorious, oh thunderbolt to the mighty mountain of pride.
 You are my shelter, oh lord, stainless, oh sun to vanquish the darkness
 of ignorance. "

6. Having worshipped Lord Jina, both the kings quickly mounted over the hill. They looked in all directions and the kings became happy in their mind. While they stood in the forest looking around, the very instant the good elephant arrived. The lord of the elephants came into the lake to get lotuses, like a mountain going to the sea. It moved on with the sound of its fanning ears and giving out rut flowing from the temples, having beautiful, tawny eyes, admirable by its tusks, having a prominent backbone like a stringed bow, driving away the swarms of bees and filling the faces of the directions with water from its trunk, plucking lotuses by hundreds with its trunk and bearing a string of good pearls on its head*. The elephant took the lotuses, quickly filled its trunk with water and circumambulating the ant-hill he bathed it and worshipped it devoutly.

7. The devout elephant went away having worshipped the ant-hill. Then king *Karakanda* went to the lake. He saw the lake full of water producing confidence in him as he approached it, and uttering ' come ', as it were, through the chattering of the birds; holding jars of water in the form of the frontal globes of water-elephants; giving satisfaction to beings afflicted with thirst; flourishing through its lotus plants with uprising stalks; proclaiming its mind through the flying up fish; laughing with its teeth in the form of foamy bubbles; going with very pure and numerous qualities; joyful through blossomed lotuses; dancing through the various kinds of birds; singing through the humming of the bees and running through the water agitated by the wind, as if it was a noble person, agreeable and worthy of a visit. Taking out water, both the kings washed their feet and cleansed their mouths and then they examined the ant-hill which had been worshipped by the elephant with lotuses.

* Here is again a reference to the *Mauktikadama* metre of the *Kadavaka*.

8. *Karakandala* thought in his mind " This beautiful ant-hill is certainly worshipful. Some great deity is residing here on account of which the elephant has worshipped it and gone away speedily. Surely, it is because of its worshipping this anthill that the elephant has become white in colour. " Thinking so in his mind king *Karakanda* devoutly stayed there observing a fast. On the next day, *Karakanda* got the anthill excavated quickly. They levelled up the ground as if a mass of sin had been carried to utter destruction, When they dug a little further, the lustre of the rays of gems flashed forth. That very profuse and bright lustre pervaded the expanse of the sky and roamed in all the four directions as if the brilliant fame of *Karakanda* was advancing to see the lord of the immortals.

9. As they dug on getting thrilled, a *Jima* image was discovered there. A serpent, made of gems and jewels with a large hood, shone over it like an umbrella. The kettle-drum, the halo of light and the two *Chowries* furnished delight to the ears and eyes of all. The lion-seat was inlaid with various jewels as if the king of gods had worked it out himself. When it was brought out, it shone forth like a mass of virtues (come up) rending the earth. The immortals then beat their kettle-drum in the sky and a dense shower of flowers fell from heaven. All the directions became clear and sweet wind blew forth. All the ambitions of the king who was a repository of all gems of virtues, became fulfilled. Through devotion, his body became horripilated and through delight the lotus of his face became full-blown. Fetching water from the lake, he bathed the *Jima* who was free of all impurities and worshipped it with many lotuses.

10. With his head bending low by the weight of excessive devotion, the virtuous king began to sing a hymn. " Be victorious, oh lord, having your feet scratched by the jewels of the crowns of gods, excellent king to protect the entire world like one town, an axe to cut down the tree of *Karmas*, the best means to cross the ocean of the four forms of existence, the sun to remove the darkness of sin, the utter vanquisher of the warrior-infatuation, a secret charm to subdue the snake of attachment, a good machine to crush the sugarcane of Cupid, shining with the rays of supreme knowledge, the stopper of the flow of *Karmas*, the ear-ornament of the young goddess of victory, the swan in the lake of the minds of the faithful, eternal, stainless, free from the elements of a physical body and attached to the face

of the lady salvation. Be victorious, Oh god *Jinendra*, my lord; I have meditated upon thee in my mind day and night, but to-day my eyes have become cool in a moment by your sight. "

11. The *Jina* was lifted up by the good king like the *Kailāsa* by the Lord of *Lankā*. Held up on his head with both the hands, it shone forth like the *Govardhana* wielded by *Hari*. On that occasion, the gods sent a shower of flowers and delight was caused in his mind. Some of the immortals held up the umbrella while others anointed the body with saffron. 5 Some waved big *Chowries* and others beat the loud kettle-drum. Some devoutly performed the *Tāṇḍana* dance while others paid homage to the feet of the *Jina* from a distance. As the lord *Jina*, of fading passions, was bathed by the immortals and was brought back home from the *Maṇḍara* (mountain), in the same way, the god, the mansion of virtues, was brought to the cave 10 by *Karakaṇḍa*. The king installed the *Jina* in the cave and having worshipped and anointed it with sandal, he observed, once again, the first image, bearing devotion in his mind.

12. Then at the moment when his sight fell on the *Jina*, he observed a protuberance on the lion-seat, as if a green-jewel was shining on a crystal slab or the deer was clinging to the lord of the stars (the moon). Seeing it, the king began to think in mind that the protuberance was marring the beauty of the *Jina* image. He called an artisan who was 5 clever in executing all artistic work " Oh great friend ! tell me, since you know all the best canons of fine arts ", asked the king speaking sweet words, " Why do we see this protuberance on the *Jina* image ? " Hearing this, the remover of evils, who used to make images of different shapes, said " Whatever you have asked, my lord, I shall tell you, pleasant and 10 pain-removing as the account is. When the *Jina* image was carved, oh king, a stream of water flowed forth the very moment; for this reason the protruding patch was put up. This is what I have heard and seen by tradition. "

13. Then the lord of men said " My great friend ! how can I see the wonderful stream ? " Hearing that he said " Oh my gracious lord ! if it flows forth some how, it will cause many diseases in the country, oh admirable one, and those who would drink the water, will, for ever, be incapacitated; the stream is so woeful. Knowing this, why should you cause it 5

to be brought forth ? " Hearing this, the king said " I shall check the water, my friend, and shall also rebuild the cave; but you must show me the wonder. " The artisan, hearing it, said again " If I scrape off this protuberance, oh lord, how shall I get away from the consequent flood ! " At those words, the king immediately caused a mound (*Dardura*) to be raised 10
instantly. Repairing the cave carefully with various kinds of stones with sewers, the king and that artisan, only the two persons, went in front of the image.

14. That which was considered ugly by the king was struck with his chisel by the artisan. As the hard strokes fell, sparks of fire were emitted like the marks of the fire of wrath that was about to burst forth. Then, from the mouth of that protuberance rushed forth a profuse and strong current of water. First it came out bubbling as if the earth was 5
vomitting through fear. Coming out, it shone forth like the wife of the lord of serpents come up tearing the earth. Meeting the earth, it looked beautiful like the gurgling *Ganges*. Spreading about, it instantly filled with water the whole of the beautiful cave like a pool of nectar with the liquid of different kinds of juice, or, as if, the essence of religion stood in the 10
form of water and as if the hill had made its mind manifest " I am gentle and attractive to the heart ", and as if, getting pleased, it gave to the king the store of nectar in a nut shell.

15. Seeing that, they, becoming fearful in their minds, moved off from the place. The king went over the mound and stayed there careworn and depressed. Like the lord of the mountains by a stroke of the thunderbolt or the lord of gods with his army fled away, or an elephant torn by the nails of a lion, did the king stand there misery-stricken. He 5
trembled, whirled, shook, constantly rubbed his hands in grief, beat his brow, breathed heavily and said again and again in hoarse voice " Alas ! what have I done this, wicked and mischievous as I am. Alas ! I shall acquire sin as fruit of this. Alas ! due to what action of mine have I been so misled ? " The king stood there covering his face with his hand (and saying) " Who 10
was worshipped by hosts of immortals, of adorable might and the home of righteousness, that same god, the most prominent in the world, alas, alas, where have I brought and abandoned through my sin ? ".

16. As the king, rent by sorrow, stood there in distress, some blessed Sura arrived from the sky. Abode of virtues, destroyer of sorrows, removing detachment and creating interest, endowed with a crown, with heart set on *Jina*, greatly lustrous, flying through the sky, beautiful in form, following up the best of the mountains, a *Bhujangya* prince alighted on earth and bowing with a nod and speaking pure, perfect in all his limbs, came up there. He was seen by the king as delighted in mind, 5
 delighter of the king, delighter of men. He said " Oh lord of men ! give up your grief; do not leave off the undertaking through sorrow. Whatever I had thought in my mind, you have done and much more shall you do. 10

17. Oh lord of men ! I have been living here for long and am able to check this current of water. If I get enraged, I would knock down the cluster of stars, break the hood of the serpent at the bottom of the earth, crush the eminent mountains and stop the gods advancing in battle. Even a god cannot move about through fear of me, what to say of any man who 5
 may be perverse ! I have been staying here as the guard of the image. A great adverse period of time is going to come. Being expected for a very long time, oh sincere hearted, you have come now, my friend. I have guarded it for such a long time, good sir, sixty thousand years have come and gone. You have done well, oh gracious one, that you have installed the great 10
 god in the water-cave. Bringing the *Jina* inlaid with jewels, you have placed him in this splendid, golden and immortal cave. You have accomplished this. I am now free to trip it over the globe of the earth merrily.

Here ends, in the life of the great king *Karakanda*, composed by Sage *Kanakamara*, which is an ornament to the ears of the holy and which presents the richness of the fruit of the desire-giving tree of the five auspicious rites, the fourth chapter describing the discovery of the *Jina* image by *Karakanda*.

SECTION IV.



१०. तैयुर की गुहा नं. ३.

Cave No. 3 at Terāpura. The main pillars have been newly erected
as the old ones had collapsed.

(Page 43, intro.)

CHAPTER V

1. *Kurakanda* asked that immortal “ Tell me who caused this cave to be constructed and who made this exquisitely jewelled image which has pleased my mind ? ” Hearing that, *Vāyuvaṇṇa*, the Nāga prince, told instantly what the king had asked “ In this *Jambūdvīpa* and *Bharat* country, there is the beautiful, measureless *Vijayārṇha* where *Khecara*s rejoice and elephants trumpet. It has two high peaks that stretch up to the ocean. Their circumference is twice twentyfive *Yojanas*. Their height is twentyfive *Yojanas*. At a height of ten *Yojanas* there is the excellent Southern Range which is inhabited by the *Vidyādharas*, and seeing which even the *Suras* feel covetous. 5 10

2. There is a town abounding in *Khecara*s, by name *Rathanapura* the circular. There were two *Khecara* brothers by name *Nīla* and *Mahānīla*. As they lived there ruling, they both were pressed by the enemies. Their *Vidyas* were done away with and they were cast out of the town. This was during the period of *Tīrthamkara Pārśva* when the din of the *Suras*, *Khecara*s and *Kinnaras* rebounded. Being sorely troubled at heart, the brothers, traversing the earth, came to *Terānagara*. Staying there, they established a good kingdom and acquired all the territory. One day, they heard from a sage, the sin-destroying story of *Pārśva Jineन्द्रa*. Hearing it charming and refreshing (lit. misery-removing) they were thrilled with delight and became steadfast in religion, with compassion. With concentrated mind they devoutly thought of the *Jina*. 5 10

3. Out of devotion, this cave was constructed by the *Khecara* brothers. They built it with a thousand pillars and made the inside so beautiful. For the *Jina* images made of gems, they built this shrine with gems and jewels. Constantly bathing and worshipping, they lived for a long time following the *Jina*. There developed, day by day, the pleasing 5

and multifarious power of the *Khecaras*. This mountain was surrounded by *Khecaras* like the great mountain *Meru* by the excellent *Suras*. Observing that beauty, the lords of the *Sura* groups stood thoroughly wonder-struck. At this time, oh ye sincere minded, there arrived the great friends of Nila. In the Northern Range of that *Vijayārdha* there is the lovely town *Gaganatula* dear to the *Suras*, *Khecaras* and *Kinnaras* as if the city of gods had come and stood there. 10

4. There dwelt two *Khecara* brothers who had a deep affection for each other. Pleasant like the moon and immensely powerful like the sun, they were called *Amilavega* and *Suvega*. Pure in conduct and unconquerable in battle, they had their bodies adorned by the jewel of Right Faith. On one holy day, the mighty ones started for worship. Advancing south wards towards *Lankā* in the *Malaya* country, they saw the great and auspicious *Pūḍi* mountain where the lord of gods would come for amusement. They descended upon it as if the lords of gods had alighted from heaven. Seeing there a temple of the twenty-four Jinas, white with lime and touching the sky, they went there to see those who had far driven away Cupid. 5 10

5. With pure thoughts, the king of *Lankā*, born in the family of *Rāvāna*, renowned by the name of *Sūraprabha*, husband of *Srisenā*, while on a pleasure trip, one day, arrived at the *Pūḍi* mountain. As he wandered in the *Malaya* country, he saw that most beautiful site, like *Bharata* on the *Kailāsa*. He got the twenty-four images made, out of devotion, and also the temple of the twenty-four *Jinas* the givers of happiness, bright being made of gems and jewels, and destroying sin in the minds of their devotees. He who was ever adored by the *Suras*, was worshipped and meditated upon with reverence. They gave pleasure to the eyes of those who looked upon them, removed the dirt of sin of those who meditated upon them, stopped in an instant the worldly cycle of existence and gave all that one might desire. 5 10

6. They who had removed the great darkness of wrong belief, saw the images of the *Jinas*. In body, speech and pure mind, they eulogized the excellent god, the unblemished *Jinendra*. "There is not, in the three worlds, as much speech as would suffice to praise adequately the omniscient.

Oh Ye, who has fathomed the mystery of the three worlds, bow to you, 5
 lord of victory, unfathomable, immeasurable. Bow, oh god, the great master
 of Cupid; bow, oh lord, formless, stainless. Bow, oh passion-less destroyer
 of the enemy of infatuation; bow, oh lord of men who has done away with
 the desire for pleasures. Bow, oh partless, absorbed in final 10
 beatitude; bow oh conqueror of Cupid, wrapt in meditation. Bow,
 oh remover of *Karmas* by pure meditation in a moment; I bow,
 with my mind, to your feet. Victory, oh *Jina*, the sun of omniscience
 destroying utterly the darkness of wrong faith". Thus having adored,
 worshipped and eulogized, the *Khecaras* looked at each other.

7. Seeing the images so beautiful they felt a great liking in their
 mind. They then said " In *Vijayavalka* which has become the sporting
 ground of the *Suras*, we shall devoutly make images after these patterns. "
 Thinking so, with great devotion, they seized with both hands, this image 5
 of *Parvna Jina*, made up of many jewels. Lifting it up, they started off.
 In the sky it shone forth as if the digit of the moon was moving along; as if
 the lightning was flashing forth. They went northwards as if escaping the
 god of death. With their devotion aroused in the *Jina*, the two brothers,
 of muscular bodies, arrived here. Leaving the jewel-made image on the
 excellent mountain, they, the storehouses of virtues, who had removed the 10
 shadow of worldly fear, went in front of the cave.

8. There, having finished their devout adoration, both of them
 came back to their own image. Having reached there, when they attempted
 to take it up, the image would not move from its place, as if it was
 arrested by some *Khecara*, as if it had stopped there finding the place so
 beautiful. Finding it immovable, they felt afflicted with sorrow in their 5
 mind at the moment. " Out of enthusiasm for the next world, alas,
 what have we done this, sinful as we are ? The image of the *Jina* that we
 removed from its place, is going to be the symptom of our falling into hell.
 Out of the two places, not one could be secured ". Pure knowledge deve-
 loped in them. Having made a box, they fear-stricken, put it into it 10
 having dug the ground. Leaving it there, they, reduced in their bodies,
 went hastily to the temple of a thousand summits, having adored which,
 they saw sage *Yasodhara* who had conquered his mind and was absorbed
 in meditation.

9. Having adored him, they asked the ascetic " Oh excellent sage ! listen to us, pure-minded as you are. While wandering about, we obtained a *Jina* image which possessed multifold powers. While proceeding with it to our own town, we placed it on this mountain-peak. But when, after worshipping in the cave, we went back to fetch it, it would not move from the place. What shall we do ? Shall we live or shall we die, oh lord ? " Hearing that, the great sage told them " This shall be a great sacred place. Your brother, in his next birth, shall obtain the Right Faith of manifold virtues. " Hearing this, both the brothers, in half a moment, devoutly betook themselves to penances. *Amitavega*, having multitudinous *Vidyās*, abandoning his handsome body, went to heaven, having practised penances, and there became a pleasing god. 5 10

10. In the mean while, the younger brother, honoured amongst people, took, for a period of twelve years, in the presence of his preceptor and in a great hurry, the famous vow of eating on alternate days. Then one day, he felt very uneasy under the pressure of the twenty-two penitential hardships. Being afflicted by hunger and thirst, what he did was that he thought of going to another village. Going there, he ate and drank water but declared to the people that he had kept a fast. In another village, the next day, he declared a fast openly to the people. In this manner, he lived on for many days deceiving people by sweet words. Fraudulently did *Sumega* practise penance and having died, he became an elephant in the forest. Whoever observes religion with hypocrisy controlling his body after the manner of a crane, he, the hoarse yelling vagabond, foolish-minded, obtains the greatest miseries. 5 10

11. Then, *Amitavega* who had become an immortal, dwelling in heaven, thought in his mind " Where could my younger brother be born ? ". Then by clairvoyance it became known to him. Out of kindness for him, he started swiftly and in a moment came to the forest in which the elephant dwelt. Assuming the garb of an ascetic he approached the elephant and in very sweet words he spoke to the elephant " Oh listen *Sumega*; you have had troubles of many kinds. You practised penance with hypocrisy which has false belief for its root. By that powerful sin you have become an elephant ". Hearing those words of his, the elephant came to the feet of the sage, recollecting his previous life, turning his eyes up to his head, rolling 5 10

with distress and trumpeting loudly. The god then knew the heart of the elephant and spoke soft words “ “ Do not abandon the gem of Right Faith by means of which you would obtain pure knowledge ”.

12. Then were given to him the *Anuvratas* and the *Gunavratas* as well as the *Sikshāvratas* that give happiness to people, the highly meritorious abstention from taking food in the night and the avoidance of the five *Udumbaras* for all time. The fruit of worship was also preached to the excellent elephant which was trembling on account of the dangers experienced in past lives. Then he was informed about the beautiful image which they had long ago placed in the anthill. Whatever was preached by the excellent *Sura*, all that was accepted by the good elephant. Having so preached, the *Sura* went home and the elephant is living here in the forest.” On another day, having taken water and lotuses, as it returned to the anthill it did not see there the passionless *Jina*. Having dropped the water and the lotuses the good elephant betook himself to the Right Faith with determination; and with complete renunciation having concentrated himself upon Lord *Jina* with pure thoughts, that *Kherara*, the elephant, became a *Sura* in the third heaven.

13. “ Oh king, whatever you inquired of me, I have told it all to you. You have done well after the wish of my heart that you renewed the cave, oh lord of men ! So now, you do this; make another cave above this cave ”. Having said so carefully to the king the good, *Sura* sportively went home. Above the cave was built by *Karakanda* another cave, an excellent abode for *Jinavara*. Above it, again, he caused to be built a small cave exceedingly beautiful and removing lust. How beautiful the three caves looked ? They matched the mansions of the lord of *Suras*. The king, having made those *Jina* temples and having himself worshipped the beautiful ones, being exceedingly delighted at heart, went to his camp. As king *Karakanda*, the destroyer of his enemies, stood in his camp, there came an elephant with strong and stout trunk and profusely rutting, in order to drink water in that lake.

14. As it stood on the bank of the lake, the smell of the army reached it. Raising up its trunk and shaking its head, the elephant, turning round its face, saw the army. Seeing it, the the great elephant became hostile

and ran up greedy of the smell of ichor, taking its trunk in its mouth, trumpetting and crushing the earth by the weight of its steps. Seeing 5
it so determined, the people made up their mind to capture it. They got up and instantly fell upon the elephant. But they all fled away for fear of the strokes of the elephant. Then the king ran, sword in hand, and the fighting elephant was checked. As he was going to strike it with 10
his arms, the elephant became invisible. When the elephant disappeared, he became startled in his eyes for a moment. The elephant disappeared under his very eyes. The king stood astonished in his mind.

15. When the king returned to his camp he did not find *Mudanavali*. He looked into the four directions absent-minded, and pitifully wandered about the land. Then the king became apprehensive with his pride gone. "Where has my wife gone, gracious in all her limbs? How could *Mudanavali* who was the delight of my heart, become so per- 5
verse now?" Then good servants were sent out by the king "Look for your mistress in the directions." Having looked in the directions, they came back crying, with their hands stretched upwards. Then the king, seeing them crying, instantly shed tears from his eyes. "Oh virtuous lady! speak to me about the tie of love pleasing to the ear. (or, according to 10
the alternative reading, oh tree! you are the friend of birds; tell me about the beautiful lady, the object of my love). Oh innocent lady, by whom have you been taken away? Are you hiding yourself somewhere? Oh elephant, were you the messenger of Death? Why did you become angrily perverse to me?" Then a certain *Vidyadhara* who had crossed the ocean 15
of learning and was fair-looking, bearing in his heart old attachment, presented himself before him.

16. The good *Khecara* called out "Oh king! why are you weeping bitterly? Why do you cause your body to decay for the sake of a woman? Woman is the house of a volume of woes to people. Woman brings about residence in hell; why should one live with a woman? She causes fever in a throbbing mind; who would follow her the cause of misery? 5
The creeper of worldly existence grows by her company; a woman brings troubles to the person of man. Powerful persons are rendered powerless by her; wretched are they who serve a woman." Hearing such words and heaving a sigh, he looked about, uttering '*Mudanavali!*'. Then he saw

the *Khecara* and became downcast through shame in a moment. He was 10
addressed over and over again by the *Khecara* " Why are you here,
bereft of your attendants ? " With tender expressions was the king, who
was distracted in mind, consoled.

17. Hearing that speech, the heroic *Karakanda*, courageous in
battle, became comforted in mind. He asked the *Khecara* " Where did
you acquire such charming, sweet speech inspiring religion ? Did you serve
some great sage free from all faults, who had left joy and sorrow far behind ?
My eyes have become attached to your sight; seeing you, they do not go 5
elsewhere. Are you some relative of mine of another birth delightful
like the moon in the sky of family ? I ask you hesitatingly; are you some
god ? Tell me definitely ? " Hearing those words, the courageous and
deeply wise *Khecara* said to the king " Formerly, being born in the species
of a dove, I became an object of amusement to your eyes. Once as I stood in 10
the cage dallying with my mate, a serpent, hissing sharply, advanced
towards me.

18. Seeing me, it caught hold of my leg. Then you, gentle by
nature, ran up in order to save me, kindly, from the serpent. I was delivered
by you from it. From its terror, I became senseless; you kindly gave me the
Navakāra. As a result of that, I was born a son to a *Vidyadhara*, an
abode of multitudinous virtues. Seeing you fighting against the elephant 5
at great risk, I recognised you. Bearing (in mind) your great obligation,
as I was playing with *Vidyadhara* princes, I came here hastily, thinking
that I shall certainly be of some help to you. That serpent, on account of
the *Navakāra* given by a sage, had soon become a *Khecara*. On that
occasion, that *Khecara*, feeling humiliated, carried away your beautiful 10
wife *Madanavali* of large breasts, under the disguise of an elephant.

19. Seeing you weeping, with your face turned up, beating the
chest with the hand and crying ' Oh darling, oh darling ', I have come
here. Do - not weep; abandon the grief of your mind. When you will
return, having defeated the great and the mighty, and having conquered
the earth, then this *Khecara*, realising that you were illustrious in virtues, 5
would bow to you as his master and you will then regain your wife whose
face is like the full moon. " Listening to his sweet speech, *Karakanda*,

of long arms, said in return " Oh graceful and virtuous *Khacara*, can women that have been abducted, ever return ? " Then the *Khacara* said in sweet tones " What of the rest, I tell you how the beloved of *Naravāhanadatta*, 10 pure and endowed with golden and imperishable excellences, was soon reunited to him accompanied by numerous *Vidyās*.

Here ends, in the life of the great king *Karakaṇḍa*, composed by Sage *Kanakamura*, which is an ornament to the ears of the holy and which presents the richness of the fruit of the desire-giving tree of the five auspicious rites, the fifth chapter called listening about *Nīla* and *Mahanīla*

SECTION V.

CHAPTER VI

1. Being asked by *Karakaṇḍa*, he narrated the story of *Naravāhanadatta* " You listen, with one mind, to what gave delight even to the assembly of the excellent *Suras*. Here, in *Bharata*, in the country of the *Vatsas*, there is the praiseworthy town of *Kausambi*. There was the king *Vatsarāja* who, day after day, had a pure attachment for religion. 5 His wife was *Suvīṇā* who remembered the feet of the excellent *Jina* in her heart. He got a son *Naravāhana* great in excellent virtues and pre-eminent in fame. He was the residence of all arts, and possessed a great splendour. By his beauty he ridiculed Cupid. Seeing him intelligent, his father, the king, soon coronated him and himself taking to ascetic-life, 10 spread his fame in the three worlds. Having performed hard austerities which banished Cupid, he reached the portals of the damsel Salvation. Feeling depressed by the bereavement of his father, *Naravāhanadatta* would not feel amused any where. Having his lotus face wet with the water of tears he wandered about distressed with his face turned up. 15

2. The unbounded fortune of royalty bestowed upon *Naravāhanadatta* gave him no pleasure. Bearing in his heart the grief of his father the handsome one did not like any bodily enjoyments. Being struck with sorrow for his father in mind, the king, one day, casually came to the *Kalinjara* mountain pleasant to the hearts of *Suras*, *Khecaras* and good men. Agreeable to the eyes of *Vidyādharas* and *Kinnaras*, he entered a pleasant flower-garden. There he saw a great ascetic who created love for piety in the minds of people, inspired mutual confidence in born enemies, attracted even the minds of persons holding false beliefs, meditated upon the words of the supreme self and had banished far away all defilement and anger. He instantly set his mind upon the lotus-feet of the sage and then adored, with great devotion, the teacher who had made all people bow to his feet. 5 10

3. " Oh foremost of the excellent sages, who has caused the lords of serpents, gods and men to fall at his feet, have compassion on me, and tell me the pure essence of religion by which I might cross over the cycle of existence." Then the worshipful one who was free from attachment and had firmly set his affection on the way to salvation, said " What is the good of talking much? Bear in your heart the excellent *Jina*. Have always a charitable disposition, oh king, and make your mind absolutely pure. Having the five small vows on the top of his head, and bearing the heavenly *Sikshā vartas* and *Guna vartas*, whoever gives the fourfold alms namely medicine, food, safety and knowledge, obtains, oh king, ample fortune abounding in all the fruits after the wish of his heart. Whoever, oh king, avoids eating by night and takes food observing silence, lives sportively in the heavenly mansions waited upon by hosts of nymphs. 5 10

4. Laughing, by your comeliness, at the lords of men and gods, you should not feel sorrowful in your mind, oh king. By sorrow, a great *karma* is contracted and one does not obtain human birth. By enmity come a heart-attracting, affectionate wife dear to the eyes, pleasant children and dear brothers. All these come by one's enemical desires. Not being able to trouble in one birth, they entertain a desire, with a feeling of humiliation, " May I be born in the next birth so that I might cause pain to him ". Listen, oh king, with steady mind, the story that was of old revealed by numerous sages. There is the famous and 5

delightful-to-the-eyes city of *Mathurā* where there are mansions decorated 10
with pictures executed in precious stones. There were two Brāhmana
brothers, like elephants, named *Mādhava* and *Madhusūdana*. They bore
great enmity in their minds and would not tolerate the manifold virtues
of each other. As days passed by, the riches of *Mādhava* soon turned their
face away from him. He could not even secure clothes for his wife and 15
all his strength and power had also melted away.

5. One day, his wife, in her misery, thought out some thing (and
said) "Oh my dearest, listen to my words. Let us instantly go to *Madhusūdana*.
He will certainly provide food for us both hungry and poverty-stricken
as we are ". Hearing her words, *Mādhava* made a reply in faltering tones
" Setting aside the grandeur of self respect, how shall I enter the house 5
of another who is so disagreeable to me ? Better to eat morsels of poison
and die than to be a servant in the house of a wicked person ". Then
Mādhava was again addressed by his wife " What is the good of this
voluminous grandeur of self respect ? " Hearing her words, *Mādhava*
went to the house of the good *Madhusūdana*. Seeing *Mādhava* come to 10
his house with his wife, misery-stricken and distressed in mind.
Madhusūdana, with folded hands and one mind, stood before him.

6. Modestly bending his head *Madhusūdana* spoke to them " Oh
my parents ! what anxiety have you ? I eat the food given by you. How
is not a gentleman, kind and very honourable, adorable in this world ? "
But they, bearing jealousy in their heart, could not put up with his fortune.
One day, *Mādhava*, out of wrath, made a sudden exit for *Prayāga*. There 5
he saw an emaciated ascetic and stood at his feet for a moment. With his
permission, *Mādhava*, cruel at heart, took to austerities. He wasted his body
by abstinence and soon died with the desire " I should be born a dear
son to *Madhusūdana* the Brāhmaṇa of the town of Mathura, and having
given him much pleasure, I should afterwards die ". 10

7. That *Mādhava* was, in course of time, born in the beautiful
house of *Madhusūdana*. Favourite of all people and repository of all arts,
he, while yet young, became pre-eminent amongst the people. Then, one
day, the young son of the Brahmana was suddenly carried away by the
messengers of Death. *Madhusūdana*, following the body of his son, fell 5
on the earth, beating his head. He would not leave his neck but

would go to death. He would not stop even for a moment in his lamentations. He would not be consoled by any consolations, poor soul, he had so set his feelings upon his son. The Brahmana, out of sorrow for his son, went to *Prayāga* for dieing, with his mind set on him. When about to die being scorched by the flames of grief, he was held back by a certain *Khecara*. The latter gave him an account of *Mādhava* who had died by entertaining a desire as a reward for his austerities. "He was born your dear son in the town of *Mathura*, oh *Madhusūdana* !"

8. Hearing the words of the *Vidyūdhara*, he returned home abandoning sorrow. By sorrow have been bothered lords of men and gods. Therefore, do not give place to sorrow, oh king". Then, getting an opportunity, a *Khecara* who was there, inquired of the king, "Oh lord of men of super-human personality ! how have the vast dominions been acquired by you ?". Then the king told the *Khecara* whose head was adorned with a diadem of gems and jewels, "In youth I was strong-bodied. What proud woman would not have love for me ? Enemies trembled at my name and resorted to jungles being terror-struck in mind. As I lived with my people, my wife was carried away by a *Khecara*. In her separation, I felt despondent and distressed and could not be amused in any way. (I thought) ' shall I leave the country, or, going some where, shall I die ? '

9. Thus brooding in all sorts, I left my home and came to the bank of the Ganges liked by hosts of *Suras*. Near *Paithan* I saw the excellent *Jina*, the abode of happiness and destroyer of sorrow. Having bowed to the *Jina* I rested there where the shaft of the flower-weaponed would not enter. As I closed my eyes with heaviness of sleep, I heard a sound " Why do you sleep, oh prince, with indifferent mind ? You are soon to meet your wife. " Then love flashed forth on my face and I went out of the *Jina* temple. I looked in the four directions for the love of my heart but the beautiful one could not be seen. As I went out of the garden, I saw a certain beautiful woman with her lotus-face resting on her lovely hand and scratching the ground with her finger. With tender expressions I inquired of her all about it.

10. " Why are you in this forest, oh beautiful lady ? What are you thinking about in your mind with steadfast eyes ? " Oh *Khagendra* the

hot sun for the lotus of knowledge, she then revealed to me (as follows)
 " In the southern part of the *Vidyādhara* mountain there is a town
Jayanti at the top of the *Sindhu*. There lives *Dhūmaketu* the supreme 5
 lord of the *Vidyas*. He has in his home *Sunandā* for his wife. Of the
 two who love each other, I was born a daughter. One day, I came down
 here for sport in company of my friends. I played with my beautiful
 companions who indulged in all sorts of games. After the play, as we stood
 at ease, there arrived the *Khecara Madanāmara*. Seeing him I was shaken 10
 like a plaintain tree struck by the wind. My companion, knowing my
 heart, approached the friend of the youth.

11. He was asked by the highly virtuous *Nirmalamati* " Tell me
 who he is. " He said " Here, in the beautiful *Vijayārdha*, in the pleasant
Utpala-khedi, lives the *Khecara Padma-deva*. He is his son *Maulanavega*.
 In the Northern *Vijayārdha* lives *Pavana-vega* the house of all virtues
 and son of *Manovega*. He was going there out of affection for him when 5
 he has been seen by you ". Then inquiring about my high family
 and taking away my loving heart, both the *Khecaras*, having told her
 so, went away. But *Madanāmara* came back again. Through shyness,
 I found no words in my mouth. I felt abashed even to talk to him. Then
 instantly my companion said to him " Oh handsome one, live with your 10
 beloved ". Then taking the beautiful pearl-garland off his neck with his
 own hand, as he put it on my neck, a companion came to call me.

12. Then I was taken home by *Ketumati*. Distracted in mind, I
 remained sorrowfully at home. When once more I came back by the same
 way, I did not see *Madanāmara*. His (pang of) separation was narrated
 to me by a *Vidyādhari* the dispeller of woes. " Talking, over and over
 again, incoherent words, wandering distressed with his face turned up, 5
 afflicted with the fire of separation and remembering you, he soon clung
 himself to an ascetic-girl. Instantly feeling disconcerted, she turned
Madanāmara into a parrot. Her companion, being stirred by piety and
 feeling compassionate, told her ' Be pleased, oh goddess ! Do it so that he
 may sport with his wife '. Then the highly virtuous lady said " On the 10
 day on which *Naravāhanadatta* marries the beautiful and renowned
 person named *Rati-vibhrama*,

13. on that day, oh friend, he would become a tender-bodied, handsome man again". Oh handsome one, this is what she told me. Knowing this, I took my residence in the forest". Hearing this, as I stood there, *Lilāvati* arrived there. She held in her hand a portrait which infatuated the minds of on-lookers. I readily inquired of her " For what purpose have you come here ? " Then she told me " Listen, oh great hero dear to all people, good looking and firm like *Meru* ! On the southern side of *Sindhu* in *Vijayārdha* where blows the wind excellently fragrant on account of the *Suras* and the *Khecaras*, there is the town of *Kanakapura* a mine of jewels and delightful to the eyes. There rules king *Hamsaratha* served by hosts of *Vidyādharas*. He is accompanied by *Vimalādevī* as a charming swan is by a female swan. 5 10

14. He has brought, by abduction, some woman who has no liking for him. She lives in his palace observing religion, a basket of love and delightful to the eyes. She would not talk to any body. With concentrated mind, she drew the picture of her husband. While she was feeling happy in her mind looking at it, the good *Khecari* *Vegavati* arrived there. *Madana-manjusū* was questioned by her " Who has been drawn by you in this picture ? Tell me, oh mother ! Is he a *Khecara*, a *Kinnara*, a god or a man, or is he Cupid with his shaft fixed to the bowstring ? " To *Vegavati* she told the truth " He is *Naravāhana* my beloved husband. " When she looked at it taking the portrait, she fell to the ground shaking her body. Knowing her to be *Vegavati*, *Kanakavati* cracked a joke with her " She did not use to like any suitor but has now fallen to the earth at the mere sight of a figure. " 5 10

15. Then *Kanakamati* took the portrait in her lap in order to see the praiseworthy picture. As she thought about it in her mind, she also, in a moment, fell upon the ground. Some how, with difficulty, she came to her senses and the shapely-armed one was asked by her friends " Why did you go into a swoon, oh friend ? Tell us the pangs of your heart. " She said " Oh sister, here is this picture on the board. It has baffled my mind. Is he a god or is he Cupid, oh mother ? Just think of his name ? " By the two distracted in their minds in his separation, I have been sent. What a wandering sage had once declared they considered in their minds " Whoever lucky one would marry 5 10

Rativibhrama, would become our husband". She was then immediately caused to be painted on a canvas in beautiful colours. I have come here taking that portrait. " When, taking that portrait in my hand, I observed the beautiful form, my heart was stunned, oh *Khecara*, and could not think of any thing.

15

16. Then I was taken there in the midst of those friends by the pure-minded *Lilāvati*. Reaching there, I married *Rativibhrama* with great celebrations as king. Along with *Vegavati* I also married *Kancanamali* as also *Lilāvati*. Another five hundred (maidens) also I married there where the very Cupid was residing. My beautiful wife who had been carried away by that *Khecara*, also joined me. I subdued hundreds of *Khecaras* and struck terror in the hearts of my enemies. The earth, right up to the ocean, where-in stood thickly populated big villages, came under my control. Then all the country-people were called together, oh *Deva* served by men, and the coronation was performed. This was the account given to the *Khecara* as you asked it all of me. People were established with lasting gifts of gold and I worshipped the pair of feet of the *Jina*.

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Here ends, in the life of the great king *Karakanda*, composed by Sage *Kanakamara*, which is an ornament to the ears of the holy and which presents the richness of the fruit of the desire-giving tree of the five auspicious rites, the sixth chapter called listening to the story of *Naravahanadatta*.

SECTION VI.

CHAPTER VII

1. My good friend *Karakunda*, I tell you. Make a start immediately. A good and auspicious omen (forebodes) that you will obtain the happiness of wife along with many acquisitions. " Tell me, oh courageous *Khecara* warrior, as a result of what omen shall I obtain a wife ? " The *Khecara* told him " See the sage in front of you; the divine-eyed one is sure to give you the fruit ". " Tell me who has obtained the fruit of the omen ". Then the *Khecara* told him who had obtained the fruit. A certain Brahmana, hungry and decaying in body, started from his country, leaving his home. He saw an ascetic in the forest and great satisfaction entered his mind. Holding in mind the auspicious omen, he began to dance, stretching up his arms. A certain prince sporting in hunting soon reached there. He saw the Brahmana joyfully dancing alone in the forest. " Oh respectable Brahmana, I ask you, why are you dancing freely in the forest ? Have you obtained some thing beautiful or have you gone mad, my brother ? ". 5 10 15

2. The Brahmana then told him " Oh simple-hearted, I am not seized by the wind, my friend. By the passing of one devoid of ornaments and clothes and enjoying the great relish of bliss, I have obtained the auspicious omen here where the mighty lion dwells. As a result of this, I shall gain royal fortune and enjoy the green-bowelled earth. Then the prince quickly said to the Brahmana. " Oh master, I am your pupil. Give to me this omen, my respected sir, and take my ornaments and this divine-bodied horse. " Taking the horse along with the ornaments, the Brahmana went home, giving to him the omen. The prince, tender-bodied like fresh lotus-fibre, went forth full of joy. Then the Jina-tutelary-goddess, abandoning the body that she had put on formerly by means of her *Vidyā*, took up another by which the mind of the on-lookers may be attracted. 5 10

3. The fawn-eyed one came before him like the loving wife of *Rāghava*. " I am your attendant, oh prince, being the destroyer of your enemies." Along with her he went into the thicket inaccessible to men, *Khecaras*, *Kinnaras* and *Suras*. There they saw an old well, but no terror entered their heart. In it they saw a serpent fighting with a 5
frog. Seeing them fighting, he, with unkind hand, counting his body as straw, instantly cut off a piece of flesh with his sword and threw it between them. Knowing his courage, both of them came before him becoming men. One of them was in the form of a cowherd and another a 10
boy. Adorned by the three persons that prince looked as if some god had come down from heaven.

4. They were seen by some king who honoured them with felicitous words. Seeing the woman a box of beauty, he felt as if a destructive pestilence had set into his heart. Becoming desirous of that woman, he thought of murdering him (the prince). The king took the prince for hunting. There was a dry well in a secluded place. Having pushed the 5
prince down into it, the king came face to face with the woman. Being bitten by a serpent he died and the prince was then taken out by the frog. The royal fillet was then tied to the prince and a host of horses was presented to him by all. He enjoyed the royal fortune sportively. He then 10
asked that *Cakora*-eyed lady " Oh beautiful one ! tell me who you are ". Being honoured with overflowing affection, she told him the old story and went to her home the very moment.

5. Oh handsome one, ocean of virtues, you have listened to this story of an omen told by me ". Saying so, the *Khecara* went to his own home called *Satyulakṣmīpura*. Then one day, *Karakanda* ordered a quick march. King *Karakanda*, the foremost amongst men, halting on the way 5
(or along with the princes), reached the *Sinhala* island where young ruddy geese attracted the mind, where *Suras*, *Khecaras* and *Kinnaras* indulged in sports, where women walked with the grace of an elephant and rendered ineffective the beauty of *Rati* by their own beauty, and where, 10
seeing the luxury of the people, the gods lost the memory of the heavenly world. He encamped outside the city. The apprehension of an enemy arose in that locality. Leaving his camp the immeasurable *Karakanda*, with his companions, went out for sport. There the king saw an extensive

bunyan tree, big, full of hundreds of birds like the *Kalpa* tree protected by gods and laden with thick leaves. Seeing the large and very soft leaves of that Bunyan tree *Karakanda* taking up small balls and shooting them with his bow, pierced all the leaves. 15

6. As the Bunyan leaves were pierced with an arrow, the matter was reported by a messenger to the king " Who had been foretold by the excellent wandering sage, that suitor has come, oh king, with a retinue. I know not whether he is *Varuna* or the moon, a king or the lord of gods. Sporting in the forest in the company of princes he, in a moment, pierced 5 all the Bunyan leaves ". Then the king sent prominent persons who, being elderly, struggled their way to his military camp. The *Campā* king was told by them " Oh friend, frank-minded, the king is calling you. He has his affection fixed on you. You come to his house ". Hearing this, king *Karakanda* said " If your king comes before me then I go to your king's 10 palace beautiful being finished with jewels ". Hearing that, they returned home immediately and reported the matter to their king. " He would come to your home, oh king, if you go forth to receive him ". Hearing it the king went forth and presented himself before the king of *Campā*.

7. The king saw him of great lustre, as if he was Cupid incarnate. With attachment, the ocean of virtues took the king into the town with honour. While entering, he was seen by people like god *Viṣṇu* accompanied by cowherds. Causing affection in the minds of young women, king *Karakanda* reached the palace. He was shown to his daughter named 5 *Rativegā* of tender arms. The youth was seen by the maiden as if the flower-shaft had entered her heart. In her distraction she could not mind any thing, She did not see nor hear any thing. She did not fight shy of her father. She trembled and her words faltered by the thrill. Seeing the flow of perspiration of his daughter the king instantly began the 10 marriage. A pandal was erected with arches of pearls, big chowries were made of gold and a very high, beautiful and bright altar executed with jewels, was made.

8. Soon her marriage was performed so that even the *Khecara*s felt enamoured. Big dowries were bestowed on her. Elephants with their temples wet with rut flowing incessantly, multitudes of excellent horses jingling with bells and garlands made of jewels, were given. Whatever

else is pleasant to the eyes was given to her by the king calling out her name. With all these, being pleased in mind, he bestowed his daughter upon the son-in-law. Many jewels were soon given and the princes were dressed by the king. The foremost king was then sent off by the lord of men. The king got ready a boat. The doomsday of all vicious kings and protector of the earth got into the boat. It shone forth shaking with the fluttering banners. It sailed in water by the help of the wind. Thousands of other smaller boats were filled entirely with crowds of people. They moved like the celestial cars on earth, fulfilling the desire of moving in water. 5 10

9. As the boats sailed in water furnished with decorations and tents, the king saw a large fish as if he had come upon the essence of the sea, as if *Viṣṇu* was sporting in that form, as if the sea was seeing the royal fortune. In height it was sixty *Yojanas* and in breadth half of this. Sixty-seven feet long it stood covering the ocean. Like the *Mandara* in water, immeasurable it shone forth jumping up and dipping in. Moving on slowly (at first), the monster came up running through wrath. Seeing it running the kings instantly stopped the boats. The kings being terror-stricken, stopped all the boats, as if they were rendered motionless by the the power of an incantation by some wicked deity. 5 10

10 Seeing that fish and setting aside his equanimity, irresistible and hostile, fastening the wrestling tie and drawing out the sword, leaving the boat and rushing forth with rage, the king in an instant furiously made a jump, and swimming, reached where the monster-bodied fish was. Placing himself inside its belly and killing the fish he cut off its protective parts and split its skin. Swimming on to clear water the hero became invisible. The king was taken away by an irresistible *Khecara* woman. Seeing him carried away and having thought about it, the good warriors instantly made a jump into the sea feeling distressed. The whole water was ruffled, the boats clashed against each other, piteous cries of woe went forth and all people were perturbed with sorrow on account of him. 5 10

11. When the lion amongst men, of blooming face fell in water, all people, with pervading sorrow, were very much alarmed. The good wife

Rativega, resembling a *Nāga* woman, feeling disconsolate, trembled in all her body, was stunned at heart and fell senseless. By the sweet fanning of the chowries and with the help of water the virtuous and charming lady was made to rise up by lovely young women who could tame the mind of sages. She beat her bosom with tender and shapely, lotus-like hands and then with anxious eyes and faltering speech said " Oh hostile fate, sullied with sin, what have you done ? Why have you snatched away another's husband who had been made by me my own ? Oh adverse ill-luck, you have been unjust and evil-faced. Oh my lord, graceful and happily wise, where have you gone ? Have pity on me, oh my master, the best of the best men. I am falling in the ocean of grief and heading towards doom, oh lord, save me. I am your wedded wife. Now fallen in misery, whom shall I look to ? Being bereft of you shall I now live or die ? " Thus did the virtuous lady, overwhelmed with grief, lament in her heart " I shall now speak only when I meet my husband. "

The excellent minister feeling highly grieved but consoling all his people who were heavy at heart, went ashore with all his men there.

12. When the army was encamped there, *Rativega* celebrated her vow. Then feeling uneasy, she soon invoked the goddess in soft tones. She drew forth a beautiful circle like guileless faith propounded by *Jinen-dra*. In the middle of it she installed firmly the divine goddess named *Padmāvatī*. The goddess residing in the eastern quarter came as she was invoked. The goddess was made of red sandal-wood besmeared with camphor, sandal and saffron, worshipped with fruits, flowers and eatables and honoured with a fast on the first day. The incantation with the seed, which she obtained by teaching, was muttered along with an offering of fresh saffron and flowers. Drawing with red materials, wearing red garments she, having concentrated herself with devotion, thought of the goddess with a firm mind.

13. When thought of with worship and honour, the goddess *Padmāvatī* came up with slow, graceful and tender limbs and putting on an indescribable, unprecedented look, being endowed with a richness of beauty, red in person and pure at heart, bearing in her four hands the meritorious book along with the gourd and the signet ring along with the lotus-fibre. Her cheeks were shining with the earrings and she wore

anklets, bells and a girdle. She held over her head the fivefold hood of a serpent and looked joyful and pure exercising a mysterious influence. Placing her lotus-like feet on the ground, speaking something in charming speech, shedding lustre in all directions and wearing on her bosom a pearl necklace, the virtuous goddess stood in front of Rativega in an instant saying " I grant you a boon. Ask for what may be in your heart, oh lady of slender belly ! For your sake I have descended upon the earth. " 10

14. When she saw the lotus-face of the goddess, *Rativega* began to shed tears. " Oh worshipful goddess, all the dirt of my sins has vanished at your sight. Whoever spontaneously belauds you, does not experience a succession of woes. Whoever thinks of your face day after day, him you serve as a boat, oh goddess ! Have mercy upon me helpless. Save me from falling in the ocean of calamity. I do not ask for anything, oh goddess ! I only implore you for one boon. If you really confer a boon on me, oh goddess, reply to one question of mine. My husband has gone into the ocean; is he alive or is he dead ? " Then the goddess of the gods says " Your husband who fell from the boat, occupied, the very moment, the heart of *Kanakaprabhā* the daughter of a *Vidyādhara*. 5 10

15. Under the influence of infatuation, he was instantly taken to *Tilakadvipa* by that *Kanakaprabhā*. She showed him to her father " Sec, father, I have obtained this divine-eyed one in the sea. He has been ordained to be my lord by the sages, even as *Lakṣmī* obtained god *Viṣṇu* ". Knowing her love the *Vidyādhara* married her with festivities. Then one day, *Karakāṇḍa* killed, in a moment, an enemy of his father-in-law. A gentle man who eats the food of another, does a good turn to him. What wonder is here indeed ? ' Whoever killed the enemy of *Kanakaprabha* shall become our master, what else ! '. Thinking so, his service was immediately accepted by the *Vidyādhara*s with a show of respect. Loyal- 5 10
ly folding their pair of hands and bending the head they followed him carefully. No *Vidyādhara* was there who did not hold his service.

16. Your husband has performed great feats. Who can describe them, oh sister ? He married *Anangalekhā* the very streak of the bowman Cupid. Then he married sportively *Chandralekhā* the veritable sister of Cupid, of divine body. He also married *Kusumāvali* of agreeable

conduct and mind as well as *Ratnāvalī* resplendent like gold. He married 5
yet other seven hundred maidens; I tell you the truth. So, banishing
sorrow, you observe piety. You would be united to *Karakanda* with the
fraud vanished. Very quickly taking ample wealth, constantly make holy
gifts. " Hearing this. *Ratīvegā* said " Does one who has gone into the ocean
return ? " The worshipful one makes a reply to her " Why do you enter- 10
tain a doubt in what I say. You cherish, day after day, the excellent
Jina endowed with the immortal lustre of gold. "

Here ends, in the life of the great king *Karakanda*, composed by Sage *Kanakamara*, which is an
ornament to the ears of the holy and which presents the richness of the fruit of the
desire-giving tree of the five auspicious rites, the seventh chapter describing
the acquisition of the hand of a *Vidyadhari* by *Karakanda*.

SECTION VII.

CHAPTER VIII

1. *Ratīvegā* says " Oh goddess, listen ! I have taken to heart your
pleasant words. Be pleased to tell me whether any man having gone (in
to the sea) has ever returned ". Hearing this the worshipful one tells her
whose mind was not steeped in sin. " Listen, oh beautiful lady, innocent-
-minded and highly devoted to the feet of lord *Jina*. Out of regard I tell 5
you some thing- the story of king *Aridamana*. There is a country by
name *Avanti* as if a portion of heaven has broken and fallen down. There
is a city, pleasant to the eyes, by name *Ujjainī* which wards off the rays
of the sun. There was the famous king *Aridamana* of great might and
abode of virtues. His wife was *Vimalā* delightful to the eyes, virtuous and 10
free from evil deeds. His minister was *Varadatta* who had created
attachment in people and was liked by the king. That minister had a

beautiful mare which went for grazing out-side the town. Seeing her hot-blooded a horse mated her on the mountain.

2. She returned to the town and was marked by the minister as endowed with all good signs and pregnant. He protected her, kept her in his mansion and fed her on oily eatables. On a pleasant and sweet day, a beautiful colt, swift like the wind, was born to her. Sky-coloured, tall, curved-faced, slender in the middle and broad in chest, with long sneeze and terrific neighing, fit for the harness, copper-like in palate, fickle in eyes and having soft hair in ears, it grew up in a few days. It appealed very much to the mind of the minister. It could not be matched by the heat of the sun or the wind. As it lived kept in an earthly house, a free parrot was watching it. As long as the young one of the mountain horse, mightily victorious, remained in the womb, a certain *Khecara*, assuming the form of a parrot, watched it day after day. 5 10

3. The *Khecara* become a parrot and established itself on the mountain-peak. With hundreds of pleasures as the wanderer of the sky, affectionately attached to its mate, as it lived happily and enjoyed pleasures for long, a good looking cowherd, virtuous, well-behaved, sportive like an infatuated elephant and having stout and long arms, came into the forest and sat there busy in amusement. He was seen by the parrot with its eyes possessing good qualities, and was wilfully addressed in soft words moving the heart, " You take me, oh cowherd, and carry me instantly to the town and going to the king give me to him for five hundred gold. " 5 10

4. Hearing that speech and thinking over it the wise one, with the parrot which was humble, submissive and respectable in mind, came quickly to the town. Throwing his sight, in a moment he saw there a prosperous merchant caught by a brothel-keeper who was telling him in sweet words, " You are a prince; do not become ignorant. Your eldest son, in dream, has slept with my daughter as she slept at home, at ease, unattached and in peaceful harmony. Give wealth to her setting aside your pride. " The great noise of this spread through the market. No man was able to extricate the merchant as he stood being caught. 5

5. Then the good and courageous parrot spoke affectionately. " Oh merchant, tell it to me so that I might avoid the quarrel. " Then the merchant told him the cause of the quarrel. Hearing that, the parrot who had reached the ocean of knowledge, said to the merchant " Give wealth to my well-dressed sister. " Hearing the divine words, his mind was struck with leniency. Having brought wealth as he began to give it all to the bawd, he was told by the parrot well-versed in the ways of policy " Bring also a mirror, oh merchant; I would give some unique wealth. " That also was brought by him. Instantly, the parrot threw the reflection (of the wealth) in the mirror (and said) " Take that wealth, oh sister ! " Her depth of mind was known to him and she was similar to the self-willed one*. Then the bawd said " Oh mischievous, crooked parrot, can a reflection be caught ? " Hearing this a reply was given to her " Can one get ornaments in dream, oh fickle one ? "

6. When the bawd was defeated by the parrot, the merchant justly said to the parrot " Count this wealth of gold and taking it do what you like. " Hearing this, the parrot spoke so that the merchant was astonished in mind. " What shall I do with gold ? I attract the minds of good people. " Hearing that purity of feelings of the parrot, he made the large gift to the cowherd. The cowherd was then told by the parrot " Take me to the royal gate. " In a moment he who was the home of rich wisdom was brought to the royal gate. The gatekeeper was addressed by the parrot " Friend, whose mind is broadened by a good pearl garland†, report me soon to your king, oh honest one ! I shall see his face delightful to the eyes and resembling the full moon. "

7. The gatekeeper told the king thus " Oh lord of lords, a parrot is waiting outside. " Hearing that, the king caused it to be brought in and with lotus-like face, accosted it. Then the parrot, lifting up its leg, greeted the king with a blessing " Oh king with arms long like the trunk of an elephant, live long, as long as as the heavenly river flows. " Pleased in mind the king asked of the parrot " Who are you and why have you come ? Tell me truly. " The sky-wandering animal replied fabricating a

* This line is more significant in the sense that the *Kadavaka* is composed in *Samanika* metre.

† The line suggests that the metre of the *Kadavaka* is *Mauktikadama*.

false account. The parrot said " Oh king, there were five hundred parrots in a silk-cotton tree. As I lived there, they were told by me " Let us cut quickly this creeper. " It was then eagerly bitten by them. In the mean while a multitude of *Bhillas*, with eyes red like *Gunja* and dark in colour arrived there. Mounting upon the tree they soon entrapped in a net the nests of the parrots. Then we all parrots were caught. I then thought of some plan in my mind. 10

8. Then all the parrots were told by me " Remain for a moment feigning to be dead. " Having mounted (the tree), a *Bhillu* saw them all and threw them down thinking them to be life-less. Then they flew away in all the ten directions. I turned my way to a hermitage. I learnt all the sciences and enjoyed life on the peak of the mountain. There I saw the horse of the mountain mating with the mare in heat. A very beautiful colt has been born of them. Its feet would not touch the earth-surface. I knew it, being a *Vidyādhara* and have told it to you being over-powered by affection. It is now grazing in the house of the minister. " 5
Hearing this the king immediately went there. Reaching the house of the minister, the king said to him " I have no purpose for gems and jewels; 10
my desires will be satisfied by your horse. "

9. Bearing sorrow at heart, the minister gave it to him. Taking the horse, he went to his palace and put the saddle on the beautiful one. The king mounted it along with the parrot. The long-armed one took it on a round. The parrot warned " Oh lord, do not give any stroke; it will lose its temper. " Unnoticed by the parrot, the king gave a whip-stroke out of curiosity. Instantly, the horse flew through the sky and went far beyond the sea. The king, feeling fatigued, asked the parrot " Where can clean water be obtained, friend ? " Then the parrot, going into the sky, carefully looked for water. Returning, the parrot told him " Come quick to the sea. " Going there, he saw a hundred maidens sporting in the sea. By 10
the words of the parrot the king worshipped the god of that place. 5

10. After finishing their bath and worship of the gods, the party of maidens returned home. At that time the parrot took the king after them. Reaching the *Chohāra* island and coming to the house of the maidens, bringing about the union of the hearts, the parrot said at that moment " Oh king, you marry instantly this *Ratnalekhā* of golden and 5

divine body. It has long been foretold by divine sages that she would be married by a person like you." Hearing that, the king told her of lotus-like large eyes, "Oh beautiful maid, do you grasp the words that the parrot is saying?" Hearing that, the maid said, her words faltering on account of love, "I have accepted your service in my mind. How can the words of the parrot go false, oh lord of men?" 10

11. Hearing those pleasing words, the king married her immediately. In love, they enjoyed a thousand pleasures. Then, one day, the wife said, showing excessive love "Oh lord of men, I would see your home." Hearing her pleasant words, the king prepared a boat. He filled it with attractive gems and decorated it with beautiful flags. Mounted on it with the parrot, the horse and his wife, the lord of men shone forth like the god of gods. That boat was drifted on by the wind to another island in the sea. When it touched a deserted island on another day, the king felt anxious in his mind. He then spoke to the parrot "How is the night to be passed here, oh friend?" Hearing that the parrot replied "Oh king, do not sleep very forgetfully." 5 10

12. The horse, the woman, the parrot and the king, all the four, with firm mind, established four watches. During the watch of the king, the boat, along with the horse, was quickly carried away by thieves. At sunrise when the king sees, he does not find the boat and the horse. Then the king reported the fact to the parrot "I know not which way the boat has gone." Bearing sorrow in mind, the parrot then told the king immediately "Cut logs of wood and tie them up soon so that you might easily cross the sea." Making that, the innocent king mounted upon it along with his wife and accompanied by the parrot. The ties of it were broken by the waves and the king wandered from land to land. Then the parrot flew to a banyan tree, the king was carried by the waves to *Kokana* while his beautiful wife, by dictates of fate, was carried to the town of *Khambhāyaca*. 5 10

13. There she was seen by a clever bawd *Lambajhalambā*. She took *Ratnalekhā* home and the tender one removed her watery smell. Then the innocent one was told by *Lambajhalambā* "Harlots do not become perfect without ornaments." Hearing that, the beautiful one said "Who-

ever would win me here in gambling, oh mother, shall sleep with me." 5
 This she said. Then men were defeated by the woman in gambling.
 Taking their wealth she gave it to the bawd and then put curds and boiled
 rice in the courtyard. The flock of parrots residing in the bunyan tree of the
 sea pecked at it and returned. Then that parrot inquired of them " Where
 had you gone whence you have returned with food, oh friends ? " To him 10
 the parrots told everything. They were then again asked by him " Take
 me to that place where boiled rice has been offered by the young woman. "
 Then he was immediately taken by them to the house of the harlot where
 he was seen by her.

14. The parrot, as it pecked, shed profuse tears, seeing its young
 mistress. She, knowing it to be the old parrot, called it to her, pronoun-
 cing its name " Oh parrot, my brother, come here. Where is your master
 living ? " " I know not, mistress, where the king has gone. " Disappoint-
 ment grew in her mind. She was dissuaded by the parrot " Oh mistress, 5
 purity of heart is destroyed in those who give way to sorrow. My mind
 says, oh fawn-eyed lady, the master shall meet us having acquired pros-
 perity. " Listening to the affectionate words of the parrot, she felt consoled
 with pure feelings. Her fame advanced like the sea. Young men were
 wraped in good pearl garlands.* Some-body told *Aridumana* " In the town 10
 of *Khambhāyacca* no man can play the game of dice; none can defeat the
 girl there. "

15. Listening to that with concentrated mind, the king imme-
 diately went to *Khambhāyacca*. Reaching there, he quickly went to the
 gambling house attracting the mind of all the gamblers. Sitting in their
 midst he shone as if bearing the beauty of the full moon. With honour,
 he won seven hundred gold from the kings. Giving wealth to jesters and 5
 loafers, he went to the house of the harlots greedy of richness. He sent a
 challenge to her whose fame in gambling had gone wide. He then himself
 went there at night, where the young woman was sitting with the parrot.
 He told her " Let us play the game of dice which is a harbinger of love, oh
 beautiful one ! " By the king she was defeated and she became perplexed. 10
 Then knowing him to be her husband she embraced him limb to limb.

* The line is more significant in suggesting that the Kadavaka is composed in *Maṃkikādhama* metre.

16. As the king lived there with her, a *Takka* came with horses. The king looked amongst them and made bargain with the *Takka*. The king called out by name and the horse looked at him turning its face. Whatever little price was settled, he gave the gold and bought it. Of the woman, the parrot, the king and the horse, the miserables, the union took place. Enjoying pleasures, they lived there, and then all the three (four ?) went to their own country. I have told you, friend, how that king, fallen into the sea, came back home. As he, great in multitudinous virtues, came back, even so your husband, oh innocent one, shall be united to you." Having told all this to her, the worshipful goddess, matchlessly tender in all her body, went immediately to her home, and, having her face like the moon, joined the gods. 5 10

17. Then *Rativegā*, depressed at heart, with face tender like lotus, followed instantly all that the goddess had recommended. Taking ample wealth, she, with body excellent like the fresh lotus-fibre, instantly divided it all amongst the poor, and gave good food to the hunger-stricken. As she lived there with devotion, meditating in mind upon the feet of Lord Jina, bending with the weight of the observance of *Ratnāvālī* fast, bearing the pearl-garland in the form of the *Muktāvālī* fast, shining with the flowers of the *Kusumāñjali*, observing the powerful *Palyopama* fast, going by the *Shastras* in the form of the fast of the four scriptures, and steadying her mind upon the ritual of the *Vasubhāra*, one day, *Kanakaprabhā* brought *Karakanda* there. *Rativegā* saw her husband; her tears grew through joy and the slender-bodied one flashed forth like lightning as if a cloud laden with water (had been seen) by the female peacock. 5 10

18. *Rativegā* then accorded all great honour to *Kanakaprabhā*. Satisfaction grew amongst all the attendants and amongst the feudatories and ministers who were astonished in their mind. Having lived there for some days with joy, king *Karakanda* started off. Touring upon the land, he came to the *Dravida* country, bearing hostility. There, somebody reported, in an instant, to the *Codā*, the *Cera* and the *Pandya* kings " An enemy has come upon you, oh lord. Let it be so arranged that he may go away from a distance. " Hearing that they met in half a moment and going to *Karakanda*, fought with him. Elephants fell upon elephants, chariots upon chariots, horses upon horses and men upon men. Red with 5 10

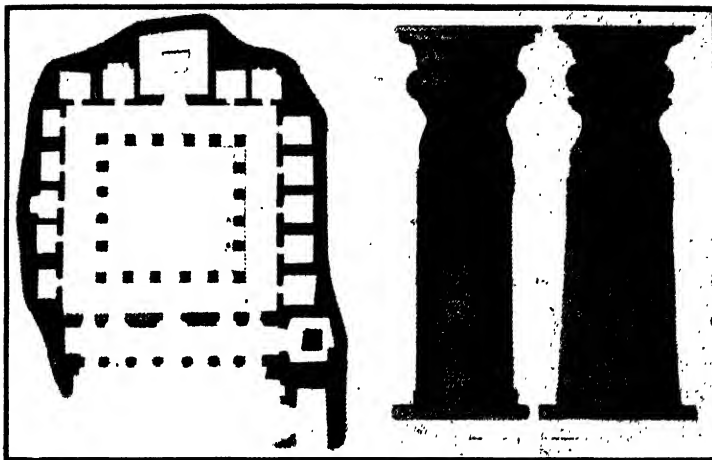
rage, they engaged in a fierce combat. Banner-posts, umbrellas and heads fell down. Entrails shook, men stumbled and great warriors, greedy of fame, met. They put up such a great fight that even the gods in heaven were terrified. Karakanda caught them on the battlefield and rubbed their crests with his feet. But seeing *Jina* images on their crowns, 15 Karakanda felt very remorseful.

19. "Alas, alas ! what have I, a fool, done ? I struck even a *Jina*-image with my foot. As a result of this sin, I know not in what evil form of life I shall have to live." Disturbed at heart, with eyes closed, he released the *Coda* kings "That I vanquished you in battle, that I rubbed your crests with feet, forgive it all, my friends ! Reoccupy your hereditary 5 kingdoms." Hearing that, they made a reply "Our sons will serve you." Saying so to the *Campā* king, they instantly made their residence in the forest. Counting their bodies as straw, the tender-limbed, having performed penances, attained the highest heaven. Karakanda marched out thence towards the city of *Tera*. He reached that region of the forest 10 where the beautiful lady *Madanāvali* was abducted.

20. As he lived there honourably, the *Khecara* restored Madanāvali to him. The *Vidyādhara* then quickly narrated feelingly the events of past life. "I was a serpent in my previous birth. Wandering about, I crept into your house. Then I saw, in the cage, the pigeon accompanied by its mate. I caught it by the leg, struggling. You then arrived there casually walking. It 5 was released by you instantly and was kindly given the *Navakāra*. It became a *Khecara* as a result of it. I glided away from there, escaping you. One day, I was crushed under the hoof of a horse. A sage recited the sacred formula in my ear. As a result of that, I became a *Khecara*. I saw you, having come here. On account of the old quarrel, I took away your 10 wife. I have told you this secret of mine. I am now fully your servant." He then bowed to his feet with bent head, "Whatever crime I have committed, oh lord ! forgive it ; I shall not leave your service." Having honoured the *Khecara* with a gift, the king went to *Campā*, conquering the earth. He lived there, ruling the kingdom for many days, in the golden, divine palace. 15

Here ends, in the life of the great king *Karakanda*, composed by Sage *Kanakamura*, which is an ornament to the ears of the holy and which presents the richness of the fruit of the desire-giving tree of the five auspicious rites, the eighth chapter describing the conquest of the earth by *Karakanda* and his entry into *Campapurī*.

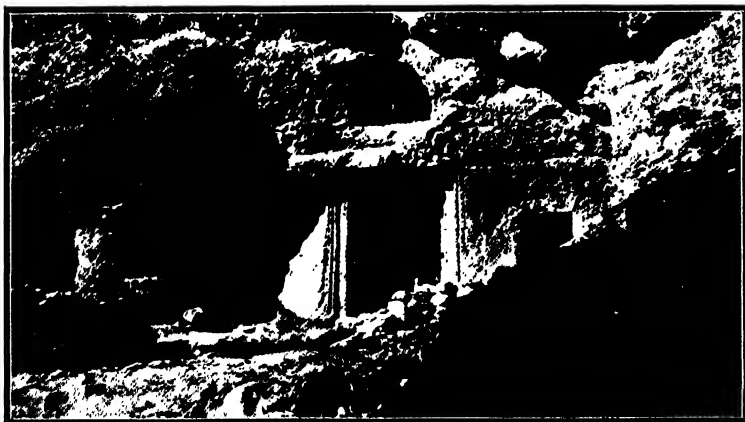
SECTION VIII.



११. गुफा नं. ३ व उसके स्तम्भों का नकशा.

Plan of cave No. 3 and the design of its pillars
in the hall.

(Page 43, intro.)



१२. तेरापूर की गुफा नं. ४.

Cave No. 4 at Tarāpura.

(Page 43, intro.)

CHAPTER IX

1. As the king of *Campā*, surrounded by wise people, lived there in happy enjoyment, the keeper of the garden came into the council-hall where the king was sitting. He was asked by king *Karakanda* " Tell me for what purpose you have come. " He said " oh lord of men, whom people meditate upon and remember in their mind, at whose sight a lion resorts to peace and would not pounce upon the frontal globes of the elephant, at whose sight those that bear mutual enmity assume tenderness in their mind, at whose sight some take *Anuratas* and do not devote their mind to any body leaving the *Jina*, by some have been taken in their mind the *Guna vratas* and by others the *Sikshā vratas*, who appears to be the abode of righteousness and home of restraint as if he were the excellent *Jina* in the guise of an ascetic, such a good sage endowed with knowledge and fame, by the name of *Sitagupta*, has arrived in the garden. " Hearing these words, *Karakanda* got up from the throne the very moment and advanced seven steps, folding his hands and recollecting in mind the feet of the excellent sage.

2. Then the drum of joy was immediately ordered to be beaten by the king who was pleased. Hearing its sound, the faithful persons who were enjoying happiness, met together in half a moment. Some proud, tender-bodied woman started with her affection fixed upon the lotus-feet of the sage. Some one walked forth producing a jingling sound by her anklets as if she was singing the virtues of the sage. Some one did not care for her husband going (by her side) but thought in her heart of the sight of the sage. Some one, filling a plate with rice and frank-incense, walked with great-haste carrying her child. Some one walked along giving out profuse scent as if a *Vidyādhari* was shining forth on the surface of the earth. A certain lady, with face like the full moon, walked along, bearing lotuses in her hand. Being delighted to hear the sound of the drum, all faithful persons met there together very soon.

3. Attached to the *Jinendra Dharma*, devoted to the feet of the great sage, splendid like the lustre of gold, having eyes like a lotus-leaf and arms long and stout, knowing all the *Sāstras*, having a body with faultless joints, as he passed by the market, he saw there a miserable woman crying " Alas, I am confounded ", beating both the sides of her belly, weeping with profuse tears, causing grief to people, making the mind bewildered, bearing the dress of a mad person, rolling in a swoon and falling upon the ground. The king heard that sound like the roar of the sea. *Karakanda* asked a certain man " Why does this poor woman cry producing pain in the heart by her lamentations and herself dieing in delirium ? " 5 10

4. Then he told the facts to the king, " On account of which she became so miserable, listen to that cause, my good lord ! As she enjoyed incessant pleasures, a son was luckily born to her. But it was snatched away from her by Death. For this, the woman laments woefully and throws herself through affection. She does not leave the side of her son. She does not forget him in mind. Hearing these words, the king of kings entertained feelings of detachment from the world " Fie, fie upon this ugly mortal world. The personal enjoyments of men are the causes of their woe. Like the ocean is the extent of misery here, while the happiness of enjoyments is only comparable to a drop of honey. Alas, where man dies with scorched body and crying hoarse, who, except a shameless voluptuary, would feel attachment there ? 5 10

5. Who is conceived in the womb through *Karma*, he is removed by the god of death to his own abode. The child which is fondled by a young woman, is marched off to his own town by Fate. Who attains fresh youth, him also the powerful god of death walks away with. The old man who is caught by a hundred diseases, is also mis-handled by the messengers of Death. Along with *Balabhadra* even *Hari* of matchless prowess, was stealthily taken away by Fate. Who conquered the earth divided into six parts, these emperors were led off by time. The *Vidyāllharas*, the *Kinnaras* the *Khecaras* and the mighty *Suras* have all fallen in to the mouth of Death. The lord of the immortals as well as the lord of the serpents, none are spared by Death in taking its toll. It does not forego a learned Brahmana, 5 10

nor leave an ascetic devoted to penances. Neither the rich nor the poor escapes as when a conflagration is ablaze in the forest.

6. Whatever body fate creates, the beauty of man is not stable there. The charming youth that grows, is cast out, no body knows where, by destiny. Whatever other qualities dwell in the body, it is not known which way they go. If the qualities of the body were stable, sages would not practise detachment from the world. Not stopping anywhere like the ears 5 of an elephant, fortune vanishes under one's very eyes. As mercury held in the palm of the hand, oozes down, so a woman being dis-affected soon walks away. Whose eyebrows, eyes, words and gait are all crooked, who can make her upright? She does not mind deserting her kinsmen and friends; she is fickle and mean like the friendship of the wicked. Whoever 10 meditates upon this idea of fickleness entertaining a feeling of detachment, becomes the ornament of the house of gods, having a very graceful and charming body.

7. Resting at night and subduing the *Suras* in battle, when the calamity comes and the heart goes to sleep, nothing in him throbs, rises or sits. Let him enter a cave, follow heaven, climb the heavenly mountain, place his body in a cage, be fully guarded by his kinsmen, friends and children wielding lances in their hands, be protected by *Mantras* and be 5 attended by a host of warriors, still he would not be saved by them all. *Baladeva*, the wielder of the disk, the leader of the gods, the *Khecara* in the sky, *Yama*, *Varuna*, the supporter of the earth, none can afford shelter. Whoever contemplates in his mind, day after day, this idea of helplessness, graceful in body and enjoying pleasures, is soon courted 10 by the heavenly women.

8. What happiness is there for one revolving in the cycle of existence? He gets various unpleasant woes. In hell he is tormented by many hellish beings with whom he contracted enmity of yore. There, he experiences great afflictions which can not be imagined by the mind. Being born amongst lower animals opposed to each other by birth, they have to 5 undergo the gagging, piercing, beating, splitting of the body and the like. Even in humanity, a man, being suppressed, pines uneasily in his heart. Born

in the world of gods, he, being inconsiderate, feels woeful in his mind at the sight of others' prosperity. As the dancing girl assumes various forms, even so life takes various bodies. Whichever person studiously throws his sight on the world, tell me, what he did not obtain in the world being himself the mine of all high-class gems. 10

9. There is no good helpmate of the soul, who could save it from falling into hell. Friends, relatives, sons and dear brothers, these render no help to the departing soul. One's mother and father weep but do not go even a foot-step with the soul. Wealth does not go out of the house even a step; it alone experiences the fruit of piety and sin. The body falls in blazing fire; it alone mounts to the home of death. Where no happiness is found even for the twinkling of an eye there single-handed it suffers misery. Amongst serpents, ichneumons, lions and dwellers of the forest, the soul alone is born helplessly. In the beautiful towns of the *Saras*, *Khccaras* and *Kinnaras* it alone enjoys life as long as it lives. Whoever follows this view adorning his body with goodness, shines forth alone and free of the body, at the place of eternity which is the abode of happiness. 5 10

10. This is what the sage holding numerous virtues, declares. He declares it all alien to the soul. What is nourished with hundreds of drugs, even that body is separate from the soul. Eyes with beautiful pupils, large and pleasing, are no part of the soul. The tongue resembling the leaf of a tree, also stands apart from the soul. The richness of the body, touch, smell and ears, and the excellence of beauty, is all quite separate from the soul. The other qualities that are found in the body, all of them, go detached from the soul. The excessive fatness and fineness of the body are far removed from the soul. The four, anger and others, as well as virtue and vice, which are *Karmic* entities, are alien to the self. Which ever person meditates in his mind upon this idea with firmness, attains the highest status and becomes bright, absolved from body and excellent. 5 10

11. Tell me what quality shines forth in this body which has been given the ornament of impurity by nature? The fickle eyes that become sportive, are defiled by lots of evils. Tell me what purity is there in the cavity of the nose whose excreta is visibly impure. How do people

imagine innumerable qualities in the lip which is flooded with a current of saliva ? What merit is seen in the breasts which, like wounds, are full of pus ? They are grown up balls of thick flesh; who would feel an attachment for them which are so defiled ? What do wise people say about the middle zone ? It sheds impurities at two points. Where fat, blood, flesh and bones are assembled, tell me, what cause of purity is there ? Tell me what man in the world would feel attachment for it, if he observes inner and outer purity ? Whichever person would think of this as impure by nature being produced by semen and blood, him this matchless idea would bring on to the path of salvation. 5 10

12. As water is collected in the ocean, even so a multitude of *Karmas* flows in. The soul contracts *Karmas* as an invisible point of iron is caught by a magnet. By the loss of the right; faith, *Karmas* are contracted owing to the false belief. The guileless lord *Jina* declares that *Karma* comes in as a result of non-abstinence. The inflow of the *Karmas* takes place by falling into anger, pride, deceit and greed. If one forms the habit of controlling the mind, the enemy *Karma* can not be born. If one indulges in violent speech, who can prevent the *Karmas* meeting him ? Whoever uses his body for violence, makes love with *Karmas*. Having given rise to a slight cause for *Karmas*, if one contemplates in his heart upon this idea, he is blessed; that man, without delay, relishes the juice of eternal bliss. 5 10

13. Whoever, being firm-minded, holds up right faith, checks the wicked false sight. Whoever conducts himself with pure forgiveness, gets rid of the water of anger, the cause of misery. Whoever conducts himself with pure gentleness, his pillar of pride surely goes off. Whichever noble person sets his mind on straight-forwardness, becomes an antidote to the poison of fraud. Whoever is indifferent even towards a beautiful body, certainly vanquishes the lion of greed. Whichever good man shall follow religion with his heart, shall arrest the monkey mind. Whoever worships the passionless (*Jina*) with adoration, immediately destroys wicked desires. Whoever observes all the forms of religion, keeps pure at heart and practises meditation and concentration, escapes low birth. Whoever, being endowed with forgiveness and self-restraint and being an abode of virtues, visibly checks these (evil tendencies), he, having enjoyed the pleasures of heaven, bends his way towards perfection. 5 10

14. *Nirjarā*, which destroys attachment, is considered to be of two kinds, fruitful and fruitless. The multifold *Karmas* that are collected in the past and are created now, have to be borne in experience. Who emaciates his body by the rays of the sun during summer, passes the rainy season under a tree and bears the frost on his head during winter, he confidently gets rid of the *Karmas*. Who bears the unbearable weight of penance, wears out his body by fasts and checks irrelevant talk, he shatters all the *Karmas*. Who controls his mind from wandering outside, that man destroys the *Karma* in his mind immediately. Who regulates his meals according to the waning and waxing of the moon, who prefers sour gruel for food, who adopts various forms of physical austerities, who bears the twenty-two trials and who foregoes the two kinds of worldly possessions that man performs fruitless *Nirjarā*. Whose *Karmas* exhaust by themselves, in his case the *Nirjarā* is fruitful. Whichever person, being pure in mind, shatters his *Karma* by mind, speech and body, having enjoyed happiness amongst gods, does surely make his abode in salvation.

15. This universe is divided into three parts. It is fourteen chains (*raju*) in height. The first (part) is the abode of hell in the shape of an overturned, shallow cup. The second is the abode of animals, which is immeasurable, and is like a bell. It is the animal world. Where the immortals have no self-restraint but have enjoyments, that is the world of the immortals resembling a drum. Above it is the well-known region of perfection where misery is not to be found even for the twinkling of an eye. It is described by the many highly qualified sages as held fast by three circles of winds. As the sun is poised in the sky, even so, this world is not supported by any thing. The sky is inactive, what else? Even so, no person has created the world. Having observed the five great vows, who applies his mind to this idea of the universe, that man, blessed and lucky, enjoys numerous heavenly pleasures.

16. May there arise devotion to the lotus-like feet of lord *Jina*. May I be born in the family of the faithful endowed with right faith, knowledge and conduct. In every life, may the five vows of the two kinds be mine. May the beautiful teachings of *Jina* by means of which the essence of existence is known, be available to me. May I have devotion for the ocean-like sages who hold peace, restraint, religious practices and

observances in high esteem. May I have devotion for the beautiful ten-fold piety which brings about the happiness of salvation. May the fourteen 'search-lights' that remove old age, birth and death, flash forth in my mind. May the fourteen 'states of qualities' be clear to me and may the qualities of the perfected be firmly fixed in my mind. Who brought into his heart, soon, this idea, having followed it with wisdom, he profusely adorned, in half an instant, the face of the lady salvation. 10

17. *Dharma* is characterised by the ten qualities. Fruitful is the birth of him who observes it. By *dharma* horses are obtained and excellent *chowries* are sportively waved over him. By *dharma* one would sport in celestial cars and move about in chariots, on elephants or by other conveyances. By *dharma* one would get ample richness which is the essence of the jewels obtainable from the great ocean-the world. By *dharma* various enjoyments become available and people do not transgress his orders. By *dharma* the goddess of speech stays at the tongue and one obtains the beautiful desires of his heart, oh brother ! By *dharma* seven-storeyed buildings and excellent gems giving various pleasures (are obtained). By *dharma* the gods worship the excellent *Jinas*; by *dharma* all may become great gods or lords of men. By *dharma* an accomplished woman, the doom of the infatuated young men, becomes yours. By *dharma* are born *Damodaras*, the excellent *Jinas*, *Prati-Kesavas*, *Sankaras*, and the *Suras* in heaven. By *dharma* all those good fortunes are born as also *Haladharas* and *Cakradharas*. 5 10 15

18. Reflecting upon these ideas in his mind and making himself averse to sensual pleasures, counting a host of women as straw and speaking words pleasant to the ears, steadying the fickle mind, he (i. e. the king) reached the pleasure-garden. He saw the extensive pleasure-garden resounding with the noise of the *Kinnaras* and *Khecaras*. In that garden he saw the repository of goodness, who was a shower for suppressing the fire of anger and the like, whose body was resplendent with the rays of knowledge, who was a dart in the heart of the huntsman Cupid, a wrestler to vanquish the warrior infatuation, the residence of the tenfold *dharma*, the fire to consume the fuel of antagonistic philosophies, who was attached to the face of the lady in the form of severe penance, and was free from the shackles of *Karma*, who was destructive to birth and death, the home of 5 10

the twofold austerities, and who was the excellent forehead mark on the face of the lady salvation.

19. At his sight, he was thrilled in all his limbs like lotuses at the touch of the sun-rays. Having gone round thrice and bowing to his lotus-like feet, he sang a hymn " Be victorious, oh hot sun to destroy the darkness ! You have brought the lords of gods, men and serpents to your feet. Be victorious, oh thunderbolt to the great mountain of pride; be 5
victorious, oh incomparable, full tank of salvation. Be victorious, oh axe to cut the tree of delusion; be victorious, oh boatsman in the ocean of the four forms of life. You remove the sin of those who bow even from a distance, as the sun is, by nature, the dispeller of darkness. Whoever recalls you to mind every day, soon attains to the town of salvation. " Having 10
adored the lotus-feet of the excellent sage, he sat down in front of the home of penances. He then said " Oh master, reveal to me the highest religion which is free from deception. Tell me that, kindly, oh master, by practising which the multitude of woes be destroyed, the incomparable happiness of salvation may increase and which may give a right lead to well- 15
meaning, faithful people.

20. Hearing those words of him the sage who had shaken off Cupid spoke. He told him the excellent *dharma* which leads to good birth " The tree of religion, oh king, is divided into two parts. Being sprinkled over with the water of holy observances, it grows steadily. Having obtained a human birth, one should, with pure heart, worship the Jina and 5
hold the feet of sages in his mind. He should read the scriptures and observe the forms of restraint. He should pass the days in bearing the useful burden of rules and austerities. He should bestow the four kinds of charity upon the three kinds of deserving, holy recipients either going to the temple of the *Jina* and bringing him with devotion or receiving 10
him in the home as he happens to come to the house during his tour at the proper time. If a sage arrives at his house at noon, being devoted to the sages with pure mind, he should say ' Stay ' and receive him. Then offering him a wooden seat he should wash his lotus-feet and honour even that water (used for washing). He should then worship him with sandal 15
rice, flowers, eatables, lamp, frank-incense and nuts. He should adore his feet with a handful of water. Whichever person conducts himself by the

six professional duties and whose body is covered with the six religious duties, he ridding himself of the inauspicious humours, applies his mind to the *Jina* image. 20

21. Why talk much, oh best of men ! Whoever holds right faith in his heart- the right faith which comes from the belief in the excellent *Jina* and which is spoiled by a false belief, the right faith which comes from a confidence in the realities and the remedying of the faults of doubt and the like, whoever, again, abstains from liquor, flesh, honey, butter, bunyan, 5
fig, *pilli*, *khinni*, *phenphari* and *umbari*, and the five *udumbaris*, whoever neither gambles nor drinks wine and has no desire for flesh, who shuns harlots charming to the eyes, and does not indulge in the sinful hunting, who does never steal others' wealth and avoids, from a distance, the women of others, who eschews the seven vices with all consideration like a large 10
poison-tree- he enjoys unbroken happiness and is not feasted upon by the demon-misery.

22. Nobody becomes great, oh king, without religious observances; with sacred vows, even a poor man becomes respectable. These are summarised into two classes-vows for the householders and those for ascetics. The *anuvratas* are said to be less rigorous while the same, observed very minutely, become *Mahāvratas*. Who protects the lives of the mobile animals, 5
that man holds the first vow. Who does not speak false in a broad sense, that wise man wields the second vow. Who does not acquire wealth by stealing, he observes the third vow. Who regards the wife of another as mother, he maintains the fourth vow, oh king. Who sets a limit to his worldly possessions, he, oh king, keeps the fifth vow. Who abstains from 10
eating at night as well as going into the directions (beyond a set limit) and shuns tying cattle with ropes, he, lessening the volume of his enjoyments and pleasures, easily gets delight in the heavenly home.

23. Who looks upon all creatures with equanimity, who reflects upon the religious observances in his heart, and who eschews distressful and violent feelings, that good man maintains the customary vow. Who observes the four grief-removing fasts in a month on the two eighth and fourteenth days, whichever good man gives alms of the four kinds, who bestows upon 5
creatures compassion as well as knowledge and who affords medical treatment to the diseased, he surely follows heaven. Who at the meal-time,

gives to the deserving, food and drink with affection, or gives food to the poor and hungry through compassion, and who, at last, gives up his breath in penance with a steady mind, who observes all these difficult *Anuvratas*, 10
Guṇavratas and *Sikṣāvratas*, he, being covetous of the face of the bride eternity, shall obtain a succession of happiness.

24. The religion of the householders is like this, oh king ! This is what the great sages of yore have declared. Listen, oh king, to the five vows of the ascetics where not a single fault is admissible. Who gives protection to the mobile and the immobile creatures, he enjoys pleasures by innumerable *lakhs*. Who does not tell a false story even for amusement, 5
he out-wits the preceptor of gods in oratory. Who never misappropriates the wealth of others, he makes the mind of the lord of gods anxious. Who observes the ninefold celibacy, he attains the boundless happiness of salvation. Who avoids the two-fold worldly possessions, he crosses the great ocean of metempsychosis. Whoever holds the basic qualities, oh king, 10
is embraced by the bride salvation. The secondary qualities of the sages are so many that no one is able to survey them, oh king. I have told you, oh lord of men, the *dharmas*, pleasant to the ears, which stands two-fold. Whichever person observes, according to his ability, these five vows, oh king, courts the golden and immortal, proud maid salvation, and 15
he, without doubt, becomes her lord.

Here ends, in the life of the great king *Karakandū*, composed by Sage *Kanakamara*, which is an ornament to the ears of the holy and which presents the richness of the fruit of the desire-giving tree of the five auspicious rites, the ninth chapter called the listening to a religious discourse by *Karakanda*

SECTION IX.

CHAPTER X

1. Hearing that, the lord of *Campū* again asked the sage with bending head " Tell me, kindly, oh best of sages, what I ask you in a meek tone. If my body was so lovely, why this scab on my hand ? Tell me quickly. The husband of my mother was so much attached to her; by what *Karma* the separation took place, tell me ? By what *Karma* she was carried away by the elephant ? Why my wife was abducted by the *Khecara* ? " Hearing that, the sage revealed to him " Listen to what I say oh king ! Here, in the *Bharata* country, is the *Vaitāḍhya* mountain. On the southern side of it is the prosperous town of *Rathanepura* the circular. There, the *Khecara Nila* was the king. He was hard pressed by his coparceners; so he fled away to *Tera-pattana*. Residing there, he acquired a territory and built several *Jina* temples. There was a merchant named *Dhanamitra* who daily waited upon all learned men. A mine for the jewel of right faith, he had in his home for wife *Dhanawati*. He had a good cowherd *Dhanadatta* who did all that he was told to do; who, being virtuous, delighted her mind also, and whose body was adorned with gentle nature. 5 10 15

2. He, one day, at night, released the buffaloes and went towards the south with them. There, he saw a beautiful lake flowered with excellent lotuses like *Dharma*. The lotus-lake shone forth very brightly as if the sky with the stars had descended on earth. The white lotuses on the lotus-leaves looked like the royal parasols on the green earth. Or, being fully blossomed, they shone like rubies in a green receptacle. In the midst of it stood one lotus which looked like the moon adorned by the clusters of stars. Seeing it, a desire flashed forth in his mind and he entered the lake in order to fetch it joyfully. Entering into the water, he took the lotus as if he had, in a moment, plucked off the head of the lake. Taking it, as he came out, with his body excited with joy, his pure mind bloomed up by the possession of the full-blown flower. 5 10

3. As he walked away with that lotus, *Nāgakumāra*, the *Sura*, came there. The good *Sura* told the cowherd " I have been protecting this lake with great care. The flower which no body could take, not even a *Khecara*, a serpent or a *Sura*, has been taken away by you a man, oh fine fellow, I tell you with all respect. Now you shall obey these words of mine. 5
Whoever be great, with his feet worshipped in the three worlds, and at whose sight sin quickly flies off, at his feet you shall offer this flower. If you do not obey my words, oh friend, I shall certainly kill you, oh innocent-minded ! " *Dhanadatta* went away having accepted the words uttered by the lord of serpents. He thought " My merchant is great as he 10
is saluted by all good men. I shall worship his feet with this flower which has been guarded by the serpent-gods. "

4. So thinking, he went near the merchant and stood up humbly before him. The merchant then asked him " Why are you standing before me with folded hands ? " *Dhanadatta* said " Oh merchant, my father, I shall worship your feet with this lotus. " " Tell me the reason ? " Being so questioned he said " I plucked this flower from a lake and a *Sura* has told me " Whoever is great in the three worlds, worship him. If you do not worship, I shall kill you. " Hearing this, I have come, thinking, oh father, that I shall worship your feet. You are great and adorable by the people and so deserve to be worshipped with this flower. " Hearing this, the merchant said " Oh son, the king is greater than myself, oh 10
good minded ! " The merchant then took him to the king's palace and saw the king in the *Jina* temple. Having repeated to him as before (he said) " You are great, as people bow to you. Therefore, I shall worship your feet with this flower obtained by me in the lake. " Hearing this, the king replied " Greater than myself is the sage, surely. " 15

5. All of them went in front of the good sage *Yosodhara* in order to offer that flower to him. " You are great, oh passionless, excellent sage ! I shall worship your feet with the lotus. " " I am not great " said the sage, " People esteem the famous god of gods, *Jinavara* as the greatest of all, who has become purified having destroyed the enemies- *Karmas*, who is 5
bright with knowledge, and has achieved perfection. Worship Him, steeped in devotion. " Hearing his words, *Dhanadatta*, without washing his hands and feet, worshipped the *Jina* with that excellent lotus, as *Indra* did on

the *Meru* of yore. People offered felicitations to him whose mind was bursting with the flood of devotion. As a result of that single flower, he was born as the son of the king of *Camṇā* in you. Who glorifies the *Jina* with purity, he takes the lady salvation by the palm of his hand. The excellent *Jina*, the forehead-mark of the world, was worshipped with hands and feet splashed in mud. Therefore, this scab has come on to your hands and feet. I have told you this pleasant story. 10 15

6. "Oh king, endowed with numerous virtues, friend, listen now to the story of your father. Here, in the *Bharata* country, is the town of *Srāvastī* where *Khecara* women mostly sport for long. There was a famous, sweet-tongued merchant by name *Nāgaḍatta*. His wife was named *Nāgaḍattā*. She was an *aruni* stick for producing the fire of anxiety. The great merchant would not leave her side and would not sleep any where (else) day or night. The merchant adopted a son who was fondled by the tender hands of his wife. This son of the merchant, oh king, grew up and became very gentle with his virtues. One day, this Brahmana boy whose arms were long and stout like the elephant-trunk, was seen by the lotus-eyed *Nāgaḍattā* who felt attached towards him and the lovely-bodied one began to think in her mind. 5 10

7. She looked again and again at the youth as if he was visible Cupid incarnate. Like new gold in appearance, with eyes like those of a fawn, she soon became perverted in her mind. Being shot with the sharp arrow of Cupid in all her body, nothing appeared pleasant to her heart. She would shake her hands, bear horripilation, exhibit her line of hair to him, show her breasts and loosen the tie of skirt. Say what a person blinded by love, may not do. Being overpowered by the bunch of the arrows of the flower-armed, the wayward one did not feel apprehensive of any body, not even of the elderly gentlemen whose minds were prepared for the welfare of the next world. She did not fear her son or relatives, nor fight shy of her dearest mother. Was not that mine of all virtues, clever-minded and modest youth addressed by her in tender terms? 5 10

8. Hearing those words, he shut his ears with his upraised, tender hands; and broadening his eyes and shaking his head, he, thinking her to be wicked, said "Alas, mother, oh mother! what do you say this, as if you have been thoroughly intoxicated by wine? I am your son and you

are my mother. What grace is there in your telling me this ? Do you
 not remember your high parentage which bears the excellence of the sky ?
 Respected as you are with honours and gifts, why have you resorted to
 this rashness, oh mother ? How is it that your intellect, which was the
 delight to the eyes and ears of people, has become so perverted ? ” Interr-
 upting his speech and grasping him by the hand, the love-stricken woman
 made him quiet. A woman attracts the mind of even gods like *Harī*,
Hara, *Brahmā*, and *Indra*; what can a poor, stupid man, fallen in to her
 clutches, do ?

9. By nature, every one has the feeling of love and thinks of
 woman in his heart with one mind. If he gets her consent, then, tell me,
 is the woman to be disregarded ? Whose mind does not shake in her
 company, he obtains the way to perfection, oh lord of men. So, in the
 mean while, the sun set. After many hours, even the sun went to sleep,
 as it were. The multicoloured evening pervaded the sky; she was, as it
 were, the bride of the sky, dressed red. Thick darkness spread about
 where an adulteress can follow many men. *Nāgadattā*, infatuated with love,
 thought of the darkness in her heart and embraced that *Brahmana* who
 bit her lip. But, in the meantime, the moon rose up in a moment,
 arousing sorrow in the mind of the unchaste woman. Then the
 merchant observed her conduct and instantly retired to forest. Having
 practised penance, he broke all ties and went to heaven, where, having
 enjoyed happiness, he died again, and, in course of days, came into the
 womb of *Vasumatī* as the son of king *Vasupālu* in the town of *Campā*.
 That gracious *Dhādivāhana*, beloved of the people and foremost in the
 world, having stout arms, meditated upon the Five Teachers on the
 mountain, occupied the topmost heaven, and became immortal.

10. That *Brahmana*, as a result of adultery, wandered in to the
 cycle of existence. Having experienced misery in an inaccessible thicket of
 the forest, he was born an elephant in the country of *Kalinga*. Under the
 arrangement of some *Karma*, it became the best elephant of the king of
Campā. Having cohabited with a stranger, *Nāgadattā* experienced misery
 in the great ocean of transmigration. Here, in the *Bharata* country, is the
 town *Tāmralipti*, seeing which the lord of the gods does not feel satiated.
 There was the good merchant *Vasumitra*, who came to have *Nāgadattā*

for his wife. As they lived in enjoyment, one day, two daughters were born to them. The first was named *Dhanavati* and the second *Dhanasri*. 10
In the town of *Nālanda*, there was the merchant *Dhanadatta* whose wife was *Dhanamitrā*. His son named *Dhanapāla*, a patron of panegyrists, became first the husband of *Dhanavati*.

11. In the town of *Kausambi* there was the merchant *Vasupāla* whose wife was *Vasumati* a source of pleasure. He got a son named *Vasudatta*, the vanquisher of his foes and devoted to the lotus-feet of Jina. *Dhanasri*, the basket of virtues, was given to him as *Candi* was given to 5
Iśa the lord of men. She passed many days in the enjoyment of pleasures and sports. Then, one day, *Vasumitra* was snatched away by the cruel-handed messengers of Death. Out of sorrow, *Nagadattā* left *Kausambi* and went to the house of her daughter. Knowing her mother to be without any religious vows, the lotus-eyed *Dhanasri*, devoted to the lotus-feet of the sages, took her instantly to the Jina temple and gave her the vow of 10
abstaining from food at night, (saying) "Do not take your food at night, oh mother." Hearing that, the mother replied "Wonderful is this system of religious vows and practices." Having bowed to the feet of the sage with bending head, the excessively good woman took the vow in her mind. Knowing it to be a means of getting over the cycle of existence, 15
destroyer of all ills and giver of many excellences, the mother of *Dhanasri* took the vow of abstaining from food at night as it was revealed to her.

12. Then, *Nagadattā*, one day, went to the house of *Dhanavati*. As she lived there for many days, her elder daughter violated her vow of night. As it was violated once, so it was successively violated thrice. Then, for the fourth time, *Nāgadattā* went to the house of *Dhanasri* with pure mind. Here *Nagadattā* was, in course of time, carried away by the hurrying messen- 5
gers of Death. In *Kausambi* there was *Vasumati* the agreeable wife of king *Vasupāla*. *Nagadattā* was born her daughter exceedingly beautiful. At her birth, the mother *Vasumati*, by the ripeness of *Karma*, was overtaken by a serious disease. So, the king placed her in a box and threw it in the current of the Jumna. Being made of precious stones, it shone forth 10
brightly on the dark waters of the Jumna, like the brilliant jewel on the crest of the female serpent. It moved on from its place.

13. There was another (box) made of wood in which the first one was concealed. As it was beautifully made without any leak, it fell in to the Ganges being carried by the current. At places, it wavered by the waves, at places, it fell into a whirl-pool and at places it floated on very smoothly, thus exhibiting the beauty of a boat on the wide sea. After some days, it reached *Kusumapura* where lived the gardener's wife *Kusumadattā*. She went to the Ganges for water and saw the box floating on. Taking it out, she went home with it. Both of them stood delighted with great expectations. As they opened it and looked in, they saw a female child wrapped in a jewelled shawl. In course of days, she attained youth and fell into the sight of your father. She, who had become known amongst people by the name of *Padmāvatī*, charming by the lustre of her body and very smooth, was married by your father, and, in time, you came into her womb. On that occasion, she mounted on the great elephant and rode about the town. The elephant, bearing the old infatuation, carried her off trembling with fear. 5 10 15

14. She escaped from it some how and went to the dreadful garden. A certain gardener took her home, but his wife soon quarrelled with her. Afflicted with grief, she went to the cemetery where you were born. I have told you the facts. Listen now to the account of *Mulanāmalī*: mysterious is the destiny of creatures. Having obtained birth in the species of dove, she became a female-pigeon pleasing to the eyes. Feedings on curds and boiled rice in the cage, as she lived sporting with her mate, there came a snake gliding, as if the dreadful god of death had arrived. Both of them were caught by the legs by it, but you kindly rushed and saved them. By the *Navakāra*, she has been born in her who has her affections fastened on you. The pigeon and the snake became *Khecara*s on account of the *Navakāra* obtained from a sage. Out of jealousy did the snake *Khecara* carry away your wife to his own home. 5 10

15. Whatever you asked me, oh king, I have told you to my ability." Hearing that, the king was wonderstruck and thought in mind of practising austerities. In the mean while, *Padmāvatī* arrived

where the sage was revealing the charming religion. She adored the sage devoutly bending her head and called out her son in sweet tone. 5
 Then she asked the sage who was the embodiment of knowledge " Tell me oh master, of some religious practice which may serve as a strong bolt to the house of misery and hell and by means of which my female sex may be changed. " To her who was afraid of the great ocean of existence, who had abandoned all pleasures and numerous comforts, and who was 10
 feeling miserable, the great ascetic compassionately preached the religious practice that may lead to happiness and prosperity. " Beginning with the first (of the month) whoever would observe fast always, oh daughter, would realise the happiness desired in his heart and enjoy sportively on the heavenly couch. 15

16. By fasting on the first (of the month) the first heaven is attained; by fasting on the second the second class of gods is achieved. By a fast on the third, residence in the third heaven is secured and by the fourth a happy abode in the fourth is obtained. The fifth gives happiness in the fifth, and the fast on the sixth leads to the sixth heaven. One goes to the 5
 seventh heaven by a fast on the seventh and to the eighth by one on the eighth. Then, by a fast on the ninth the ninth world of the gods is obtained and by one on the tenth, one gets enjoyment in the tenth. By a fast on the eleventh one goes to the eleventh heaven and by one on the twelfth to the twelfth. The thirteenth brings one into the thirteenth and the 10
 fourteenth secures the fourteenth. The fifteenth shows the fifteenth and the sixteenth fast brings it to a conclusion. He, who takes his food and drink after this, having performed the pleasant worship of the Jina, he, having climbed by these steps, certainly follows up the lady salvation.

17. This ceremony should be completed devoutly with a pleased mind, dressed in a fine, red and bright garment. Having worshipped the path to happiness, and placing a jar in front, covering it also with a new and beautiful cloth, it should be worshipped with all the materials of worship by offering them into it. Then, placing a religious book there and observing 5
 sleeplessness by the trumpet, bestowing the four kinds of gifts on the deserving recipients, the book, should be worshipped and the Jina bathed,

You should honour this (ceremonial). Sixteen canopies and flags jingling with small bells, should be presented to a Jina temple. By the fast of this beautiful vow you shall obtain all your desired happiness." 10

18. Again, she asked the great sage who had brought the lord of gods to his lotus-feet " Oh excellent sage, has any one observed this any where and obtained the fruit of the vow ? " Hearing that, the lord of sages spoke so that the doubt of her mind might be removed " *Sumitrā* the young daughter of the king of *Ujjaini* took this vow in her mind. 5
At the first fast she died and was born in the home of a Brahmana in *Ujjaini*. By observing the fast for two *Ghatikas* only, she changed her miserable female sex. While the child was yet in womb, the father died. The mother looked after all his happiness. One day, the mother quarrelled and expelled her son from home. Feeling angry, 10
he went out of the town and lodged in an old temple at night. There came a multitude of *Vidyādhara* women, seeing whom he felt excited.

19. He caught the border of the garment of one of them. All of them fled away by his fear. But the garment fell into his hand. The hero then returned home. The mother welcomed him and took the cloth to a big merchant. The merchant purchased it for money and presented the excellent cloth to the king. The king asked him " Have you got another ? 5
If you bring one more I shall give you an elephant. " He said " The son of the Brahmana might bring another such cloth, oh lord ! " The king sent him out with money. The Brahmana went back to the forest. There he saw a *Rākshasa* woman sharpening a sickle with her hand. Knowing her to be a *Rākshasa* woman, the Brahmana stretched his stick over her 10
head. The *Rākshasa* woman, then, folding her hands, stood in front of the Brahmana, shaking with fear, and said—

20. " I have committed no crime; why have you got enraged with me ? " The Brahmana spoke unpleasant words to her " This stick devours hundreds of *Rākshsas*. " With scared eyes and trembling with fear, she clung to his feet at once. " Do not beat me, lord; hold back. I shall do all that you say. " He then made her assume a beautiful appearance and 5

brought her home. Having secured the cloth from her, he presented it instantly to the king. Seeing that, the king was pleased with him and bestowed a great favour upon him. Observing that, the minister- Brahmana thought of destroying his life. The minister went to the dear wife of the king and told her " Ask for tiger-milk. " Then she instantly took her bed. 10

21. Hearing about the condition of the queen, the king immediately went to her. She told that to the king who commissioned the good Brahmana for it. The Brahmana went home and instantly turned the *Rākshasa* woman into a tigress with a rope fastened to her neck. He brought her to the palace and presented her to the king instantly. At her sight, all people fled away. (The Brahmana said) " Your minister shall milk her well. " The minister, being terrified, told the king " There is no purpose of the milk; let it go away. " Then the minister, in secret consultation, told the queen soon again, " You ask for speaking water to be brought. Do it so, that, being gone, he may never return. " Then she said " Listen, oh king; get soon speaking water. " Hearing that, the king told the Brahmana " It is for you to devise means for the accomplishment of this mission. " 5 10

22. He brought the *Rākshasa* woman turning her into water and made it to speak in front of the king. It said " I would eat away both persons, the minister and the queen, oh king ! " Hearing this, the king felt wonder-struck and asked the Brahmana about it all. He told the doings of the minister, and the king turned out the wicked one. The king then made the Brahmana his minister and the people of the town were satisfied with it. On a subsequent day, the good Brahmana retired for austerities and entered the portals of heaven. He was reborn as *Arjuna*. This is the fruit of the ceremonial, oh daughter ! " She then accepted it immediately and observed it with devotion to lord Jina. As an inviolable fruit of the vow, the lovely lady set aside her female sex, and then renouncing the world, died and soon entered heaven. 5 10

23. In the meanwhile, Karakanda, when he heard of this, felt highly grieved. He clung to the feet of the Jina, became afraid of the afflic-

tions and felt detached from the world. " I have, for long, been devoured by the succession of sorrow, birth and death, the home of sin. " Then he said to the worshipful, compassionate sage " My foot has touched the Jina image. Prescribe some expiation for the sin and nullify the crime quickly. Release me, oh holy sir, so that I may practise penance and vanquish the great warriors, anger and others. The sage kindly accepted (his prayer). Karakanda transferred the kingdom to *Vasupūla*, and, being weary of the great miseries of the world, took to the practice of austerities. He plucked off his curly hair as if they were the gliding serpents the *Karmas*. Counting all the inmates of the harem as straw, he removed the clothes from his body. When he took the vow of austerities leaving aside the feudatories, ministers and the earth, the fact was reported into the town by some one who came in heavy with sorrow.

24. Then *Madanāvali* got up restraining herself and abandoning the necklace. *Ratīvajā* ran beating her breasts and regarding her camphor-box as straw. *Kusumāvali* threw away the flowers, and *Ratnāvali* ceased to wear the pearls. *Ananyalekhā* left aside her jewels and walked away, while *Candralekhā* lost the lustre of her body in a moment. All the queens ran up and stood before the sage, being attached to the king. But seeing the king, they became peaceful and stood there folding their hands. They requested the sage " Recommend hard vows to us, oh master ! we shall practise austerities. The sage gave them the liberty and they who had suppressed Cupid, accepted the vow. Having practised hard penance, they all went to heaven; while Karakanda, thinking of the Jina in his heart, toured from country to country.

25. Then, he, who was disgusted with the pleasures of the senses and was weary of the ocean of metem-psychosis (practised the vow) famous in the world by the name of *Panca-kalyāṇa-vidhāna* in the presence of which ignorance vanishes, by practising which the mind becomes steady, by which people become mighty and religious like *Baladeva* and *Nārāyaṇa*, by performing which people become lords of gods, serpents and men and even passionless *Jina*, through which all good fortunes are attained, by means of which one advances to the stage of supreme knowledge.

by which people become heart-winning *Kāmaulocās* and cross over the entire ocean of virtues, by which unblemished faith is held and the damsel 10
salvation is easily achieved, which is a sheath (i. e. remedy) against the abode of miserable hell, by obtaining which one can obtain supreme knowledge, and which has been declared by the great sages enjoying supreme knowledge as the foremost of all forms and ceremonies.

26. He performed what the sole emperor had performed with bent head i. e. five baths to the Jina with hundreds of jars full of boiled butter, curds and milk, giving three baths during the day and two at night, along with the sound of trumpets and shouts of victory that filled the earth. He performed the auspicious rite of ' Coming into the womb ' with joy, on the 5
first of the dark fortnight of the month of *Bhādrapada*. He, of gentle conduct, observed a fast on that day for the sake of perfection. During night, the form called ' Devotion to the perfected ' was observed as well as the ' Devotion to right conduct. ' After that, he performed the ' Devotion to 10
the Scriptures ' destructive of future worldly existence. Then the good form of the ' Renunciation of the body ' was observed accompanied by the repetition of the sacred formula two hundred times. Then, on the fifth day, he observed the potent vow of the ' Holy Birth. ' The aforesaid, pleasant and virtuous ceremony was rehearsed. Having observed a fast on the misery-removing eighth day, the bright ceremony of ' Renunciation ' was 15
performed accompanied by the ' Devotion to Self-concentration. ' Again, on the tenth day, he performed the ceremony of ' Supreme knowledge ' as said above, together with the ' Devotion to Scriptures ' which is the abode of all happiness. Having devoutly observed a fast on the fourteenth, the ocean of virtues performed the ceremony of the fifth auspicious rite which 20
is resplendent with the eight foremost qualities and which holds numerous merits. The last muttering of the prayers was done two hundred and eight times. This foremost vow was observed by him bearing great delight in his heart. Whichever other wise man does the same, causes his fame to go round the earth. 25

27. Performing severe penance, the meritorious religious meditation was observed three times a day under different trees. Breaking off dishonesty, pride and attachment, he cast, at a distance, greed. Restraining the actions of the five senses, considering mind, speech and body as straw,

observing self-restraint of the two kinds, setting his heart upon the highest status, consuming the tree of *Karma* in the fire of meditation so that misery may not become visible even in dream, valuing gold as a heap of grass and sandal as mud, he warded off his eyes that arouse passion by fixing them on his nose. Uniting himself to supreme knowledge which is devoid of parts like the clear sky, he found himself in himself, and, breaking the ties of *Karmas*, he soon attained to the region of ' All desires fulfilled ', by the fruit of the vow now recommended by Sage Kanakāmara. 5 10

28. By me born in an old Brahmana family, of the *gotra* of sage *Candra*, pure, become skylad through the growth of ascetic spirit, whose name has become well-known as Kanakāmara, the pupil of *Buddhamangaladeva*, and who has caused satisfaction to the minds of people, has this life been published on earth for the training and pleasure of the faithful, out of devotion to the lotus-feet of the *Jina*, having arrived in the town of *Aśāi* and living there. Whatever has been said by me, ignorant of the sacred books, wise people might proclaim with more beauty. I have expressed myself to those gentlemen whose mind is ever ready to help others. I ask with folded hands. Let all forgive me for my (boldness in) composing this work. 5 10
Whoever reads, listens to, reflects upon in mind and popularises among people, this life, that man, the ornament of the world, shall obtain the glorification of his own virtues.

29. Who, in course of days, attained fresh youth as if a god had dropped down from a celestial car, who was golden in appearance and had charming limbs, to whom king *Vijavāla* was attached, who had nourished in himself the great tree of righteousness, who was, as if, the mouth-piece of *Vijavāla*, who vanquished invincible foes easily, who used to divert his mind with elephant-sport, who was the supporter of his relations, dear ones and friends, who was a charm to the mind of king *Bhāvāla*, who removed the miseries of the poor and helpless, who amused the mind of king *Karna*, who perturbed kings by his speech, who charmed the king by his business-ability, who was extremely courageous in a great fight, who was well known to people as in no way a coward and 5 10

dullard, who was a shower of gold-bracelets, who fulfilled the desires of the panegyrist, who was a bee on the lotus-feet of *Jina*, who was beautiful to the eyes in his whole person, who was never forgotten by the minds of sportive women, who was addressed by people as a stream of good nature 15 whose fame was never tired of wandering about, and in recounting whose virtues the goddess of speech felt diffident, he had as his sons, Ahula, Ralho and Rāhula who were eager for the feet of sage Kanakāmara. Out of regard for him I published this pleasant life amongst people. May he, along with his kinsmen, children and wife, enjoy long, as long as the sun and 20 the moon subsist.

Here ends, in the life of the great king *Karakanda*, composed by Sage *Kanakāmara*, which is an ornament to the ears of the holy and which presents the richness of the fruit of the desire-giving tree of the five auspicious rites, the tenth chapter describing the achievement of *Sarvārthasiddhi* by *Karakanda*.

SECTION X.

शब्द को शः

शब्द कोशः

The figures indicate *Sandhi*, *Kadavaka* and *line* respectively. As a rule, only one reference to a place of occurrence has been given. Words which seemed to me to be Deśi (i. e. for which, strictly speaking, a Sanskrit equivalent does not exist) have been marked with an asterisk. Sanskrit equivalents are given through out, and, wherever necessary and possible, Apabhramśa grammars and lexicographies have been referred to, and, Hindi, Marāṭhi and Gujrāṭi equivalents are also given. The following abbreviations have been used:—

D—Deśināmamālā of Hemacandra; ex.—example; G—Gujrati; H—Hindi; Hem—Hemacandra's Prakrit Vyākaraṇa; K—Kanarese; M—Marathi; Mal—Malayalam; Mar—Marwadi; Pai—Paiyalacchi-nāma-mālā of Dhanapāla; S—Sanskrit; T—Tamil; Var—Vararuci's Prakrit-Prakāśa; दे—देश; न—नगर; प—पर्वत; पु—पुरुष; टि—टिप्पण.

अइ-अति I, 3, 10.

अइ-अहो (सम्बोधनार्थं) II, 18, 5.

अइउच्चिय-अति+उच्चित VII, 7, 11.

अइउल्लु-अति+ऊल्लु X, 13, 4.

अइकुडिली-अतिकुटिला I, 16, 12.

अइजुझाइ-अति+युध्यति III, 11, 10.

अइझीण-अति+क्षीण II, 7, 6.

अइडरिअ-अति+दृत VII, 11, 2

(H. डरना to fear).

अइणिम्मल-अतिनिर्मल IV, 7, 5.

अइणियड-अतिनिकट IV, 4, 2.

अइणिरुस-अति+निश्चित V, 14, 5.

(D. IV, 30)

अइतुरिअ-अति+त्वरित V, 10, 2.

अइतोस-अति+तोष V, 13, 9.

अइदिहि-अति+धृति IV, 7, 2.

अइदुम्मण-अति+दुर्मनस् V, 2, 6.

अइपउर-अति+प्रवर II, 9, 1.

अइपिय-अति+प्रिय IV, 12, 6.

अइपयंड-अति+प्रथण्ड II, 8, 2.

अइबहल-अति+बहल IV, 8, 8.

अइभत्ती-अति+भक्ति V, 7, 4.

*अइभिड-अति+युष् ०ंति VIII, 18, 9.

(HMG भिडना to fight)

अइभिण्ण-अति+भिण IX, 10, 5.

अइमणहर-अति+मनोहर III, 3, 3.

अइमधुर-अति+मधुर V, 11, 8.

अइरमण-अति+रमण V, 5, 4.

अइरवअ-ऐरवत III, 16, 4.

*अइधमाल-अति+धुमुल I, 11, 4

(D. VI, 90; Pai. 47)

अइविहाइ-अति+विभाति III, 12, 7.

अइसअ-अतिशय VI, 1, 5.

अइसणिद्ध-अति+स्निग्ध X, 13, 10.

अइसुहुम-अति+सूक्ष्म IX, 10, 7.

अइसंसअ-अति+संशय V, 18, 5.

अउव्व-अपूर्व I, 14, 5.

अकलंकदेव-पु. I, 2, 8.

*अक्क-भगिनी, अम्मा VIII, 5, 5. (D. I, 6. S अक्का-Mother; M. अक्का-Sister; K. आके She).

अक्ख-आ+ख्या °भि V, 19, 8; °हि IV, 12, 5; °खु III, 5, 4; °क्खेवि III, 20, 6.

अक्खय-अक्षत IX, 2, 6.

अक्खर-अक्षर I, 7, 7.

अक्खिअ-आख्यात I, 8, 7.

अग्ग-अग्र I, 14, 4.

अच्चंत-अत्यन्त VIII, 2, 7.

अच्छ-आस् °इ I, 9, 1; °हि I, 15, 7.

(Hem. IV, 215. probably from Sans. आ+क्षि निवासगलोः)

अच्छर-अप्सरस् VI, 3, 10.

अच्छरिअ-आश्चर्य IV, 3, 11.

अच्छिअ-उषित IV, 17, 5. (see अच्छ).

अजवम्म-अजवर्मन्, पु. III, 5, 8.

अजियंगि-अजिताङ्गी, स्त्री III, 5, 8.

अज्जव-आर्जव IX, 13, 4.

अज्ज वि-अद्यापि II, 18, 3.

अज्जिअ-अर्जित II, 5, 10.

अज्जिय-आर्यिका (a Jain nun) II, 6, 8.

अज्जिअ-अर्जयित्वा II, 10, 6.

अज्जु-अद्य I, 14, 5.

अज्जुण-अर्जुन, पु. X, 22, 7.

अहरउह-आर्त+रौद्र (ध्यान) IX, 23, 2.

अट्टम-अष्टम X, 16, 4.

अट्टत्तर-अष्टोत्तर X, 26, 20.

अडवि-अटवी VII, 3, 3.

अणवरअ-अनवरत III, 10, 7.

अणसण-अनशन V, 10, 5.

अणाविअ-आनायित VIII, 14, 2.

अणंगलेह-अनङ्गलेखा, स्त्री VII, 16, 2; X, 24, 4.

अणिद-अनित्य V, 6, 2.

अणुग्गह-अनुग्रह VI, 12, 8.

अणुदिण-अनुदिन IV, 10, 9.

अणुमग्गयारि-अनुमार्गचारिन् VII, 3, 2.

अणुराअ-अनुराग IV, 11, 10.

अणुवम-अनुपम I, 1, 3.

अणुवय-अनुव्रत V, 12, 1.

अणुवेक्ख-अनुपेक्षा VI, 6, 9.

अणुहव-अनु+भू °वेइ IX, 9, 6; °हि II, 5, 10.

अणुसर-अनु+स °उ IX, 7, 4; °रेइ III, 2, 5; °रेवि VI, 10, 6.

अणुसरिअ-अनुसृत III, 14, 10.

अणुहर-अनु+ह, °इ V, 13, 7; °रंति I, 16, 9.

अणुहुंज-अनु+भुज °हु III, 10, 10. °जिाव II, 15, 9.

अणेय-अनेक II, 1, 1.

अणणण-अन्योन्य I, 14, 7.

अणणभवंतर-अन्य+भवान्तर II, 5, 10.

अणणाण-अज्ञान II, 13, 5.

अणणोण-अन्योन्य V, 4, 1.

अत्थइरि-अस्तगिरि X, 9, 4.

अत्थाण-आस्थान IX, 1, 2.

अत्थि-अस्ति I, 10, 7.

अह-अन्द IV, 17, 7.

अहंसण-अदर्शन V, 14, 8.

अह्वह-अर्धपथ II, 10, 6.

अद्धिदु-अर्धेन्दु I, 16, 13.

अपमाण-अप्रमाण II, 3, 3.

अप्पमाण-अप्रमाण II, 2, 1.

अप्प-अर्षय °हि III, 4, 7; °प्पिऊण I, 12, 3; °प्पिवि II, 6, 5.

अपिअ-अर्पित II, 6, 2.
 अप्पुणु-आत्मन् IV 3, 4. (M. आपण)
 अप्फालिय-आस्फालित IV, 11, 5.
 अम्भन्तर-अभ्यन्तर V, 3, 2.
 अम्भत्थिय-अभ्यर्थित VII, 14, 6.
 *अम्भिडिय-समागत III, 16, 2.
 (Hem, IV, 164.)
 अमराउरि-अमरपुरी III, 22, 5.
 अमराहिअ-अमराधिप IV, 8, 9.
 अमिअ, °य-अमृत II, 15, 6.
 अमियवेअ-अमितवेग, पु V, 4, 2.
 अमेअ-अमेय VII, 5, 9.
 अयाण-अ+जानत् VIII, 4, 7.
 अरिदमण-°न, पु. VIII, 1, 5.
 अरिथाण-अरि+स्थान III, 15, 7.
 अरिमहण-अरि+मथन V, 13, 10.
 अरिर्विद्-पु II, 16, 3.
 अरूव-अरूप V, 6, 5.
 अरोचअ-अरोचक III, 4, 11.
 अलग्ग-अलग्न II, 14, 5.
 अलहंत-अलभमान II, 15, 6.
 अलिय-अलीक IX, 24, 4.
 अलीढ-अलीक I, 11, 3; IX, 23, 5.
 अलेव-अलेप V, 6, 5.
 अलेहिअ-आलेखित VI, 14, 3.
 अवयरिय-अवतरित VII, 11, 10.
 अवर-अपर II, 2, 2.
 णवराह-अपराध VIII, 20, 12.
 *अवहंडिय-आलिङ्गित X, 9, 8.
 (D. I, 11.)
 अवरुप्पर-अपरापर VI, 10, 5.
 अवलोइअ-अवलोकित IV, 11, 10.
 अवलोव-अव+लोक्य °इ V, 16, 7; °हु V, 15, 5; °इवि V, 18, 1.
 अवसाण-अवसान I, 17, 15.
 अवहर-अप+ह °रु IX, 16, 6; °रे IX, 14, 4.

अवहरिय-अपहृत V, 7, 10.
 अवन्ती-दे. VIII, 1, 6.
 अवाय-अपाक IX, 14, 1.
 अवाह-अवाध II, 14, 5.
 अविरह-अविरति IX, 12, 4.
 अविवाय-अविपाक IX, 14, 10.
 अस-अञ् °इ VI, 3, 9; °मि VI, 6, 2.
 असईयण-असती+जन X, 9, 9.
 असज्झ-असाध्य III, 19, 7.
 असत्थ-अशक्त IV, 13, 3.
 असरण-अशरण IX, 7, 11.
 असहंत-असहमान II, 12, 4.
 असिलय-असि+लता II, 3, 10.
 असुइ-अशुचि IX, 11, 1.
 असुहत्त-अशुभत्व IX, 20, 21.
 असुहाई-अशुभाविता IV, 14, 1.
 असुहावअ-अशुभावित II, 10, 10
 (H. सुहावना, good-looking)
 असेस-अशेष II, 8, 3.
 अह-अथ VII, 14, 8.
 अहम्म-अधर्म X, 22, 4.
 अहर-अधर II, 14, 5.
 अहरुल्ल-अधर+उल्ल (स्वार्य) X, 9, 8.
 अहंग-अमंग I, 4, 3.
 अहिजलण-अभिज्वलन IV, 14, 2.
 अहिणव-अभिनव VII, 2, 8.
 अहिणंदिअ-अभिनन्दित VIII, 7, 3.
 अहिराम-अभिराम III, 5, 7.
 अहिलस-अभिलष् °हि V, 1, 12.
 अहिलास-अभिलाष VI, 14, 1.
 अहीर-आभीर-VIII, 6, 5.
 (H. अहीर cowherd).
 अहेहुअ-आखेटक VII, 1, 9.
 अहोमुह-अधोमुख II, 3, 5.
 अंकुस-अंकुश II, 8, 2.
 अंगदेस-°शदे, I, 3, 5.

अंच-अच् °भि X, 3, 10; °एवि X, 17, 3;
 °चिवि IV, 11, 9.
 अंत-अंत्र III, 15, 8. (II आंत).
 अंतेउर-अन्तःपुर X, 23, 10.
 अंध-आन्ध्र, दे. II, 2, 11.
 अंधारअ-अंधकार X, 9, 7.
 अंसु-अश्रु V, 15, 7. (II आंतू).
 अंसु-अंशु X, 19, 4.

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आअ-आगत I, 15, 2; °इवि IV, 1, 9.
 आइ-आदि X, 15, 9.
 आइच्च-आदित्य III, 12, 8.
 आइय-आगता III, 19, 7.
 आउल-आकुल I, 17, 10.
 आउलि-आकुलिन् III, 13, 1.
 आपस-अदिश III, 4, 2.
 आण-आज्ञा I, 5, 6.
 आण-आ+नी °णि III, 10, 2; °णिवि IV,
 15, 10; °णावहि X, 20, 10; °णियइ IX, 12, 2.
 आणाविअ-आनायित III, 4, 1.
 आणिअ-आनीत III, 10, 3.
 आय-आगत II, 7, 8.
 आयंब-आताम्र III, 11, 4.
 आयण-आकर्ण्य °हि II, 1, 13; °णिवि
 I, 14, 10.
 आयणण-आकर्णन III, 7, 4.
 आयर-आ+ह °रेइ IX, 14, 8; °रेहु X, 17, 8.
 आयर-आदर V, 5, 8.
 आरत्त-आरक्त VII, 12, 10.
 आरिस-आर्ष VIII, 10, 6.
 आलिह-आ+लिख् °हेवि VII, 12, 9.
 आव-आ+या °इ IV, 3, 2; °हु IV, 7, 2;
 °हि II, 13, 6; °वंत II, 12, 6; °वेवि
 V, 3, 10; °वेविणु VIII, 9, 9; °वेसइ
 II, 5, 5; °वेसहि V, 19, 3.

आसय-आशय X, 29, 6.
 आसव-आ+प्रि °इ IX, 12, 1.
 आसाइय-न. X, 28, 4.
 आसाऊरिय-आशापूरित VII, 8, 11.
 आसीवाअ-आशीर्वाद VIII, 7, 3.
 आसि-आसीत् VII, 11, 10.
 आसीस आशी: II, 15, 5.
 आसु-अश्व VIII, 8, 5.
 आहण-आ+हन् °णेइ IX 24, 4.
 आहय-आहत I, 5, 6.
 आहास-आ+माष् °इ V, 17, 7.
 आहि-आधि I, 16, 3.
 आहरण-आभरण II, 17, 2.
 आहीर-आभीर VII, 3, 9.
 आहुल-पु. X, 29, 13.
 आहूय-आहूत VII, 12, 5.

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इअ-इदम् I, 10, 10.
 इक्खु-इक्षु IV, 10, 5.
 इट्ठ-इष्ट III, 6, 2.
 इत्तिअ इयत् III, 7, 9.
 इत्थम्मि-एतास्मिन् V, 9, 6.
 इह-एतत् II, 10, 10.
 इंदिय-इन्द्रिय II, 3, 7.
 ईस-ईश X, 11, 3.

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उइअ-उदित II, 1, 2.
 उग्गय-उग्रत I, 3, 6.
 उग्गम-उद्गम VIII, 12, 3.
 उग्गिण्ण-उद्गीर्ण III, 14, 6.
 उग्घाड-उद्+घाट् °डेवि X, 13, 8.
 उग्घाडिअ-उद्घाटित III, 8, 7.
 उच्चा-उद्+चि+णिच् °इवि V, 7, 5.

उक्तायिअ-उद्+चायित II, 1, 7.
 उच्छव-उत्सव III, 3, 10.
 उज्जअ-उद्याप VII, 12, 1.
 उज्जअ-उद्यत VI, 13, 5.
 उज्जम-उद्+यम् °मेइ X, 17, 1.
 उज्जल-उज्जल II, 20, 4.
 उज्जालिय-उज्जलित III, 2, 10.
 उज्जाण-उद्यान IX, 1, 2.
 उज्जुय-उद्युत X, 28, 7.
 उज्जुव-उद्युत III, 1, 9.
 उज्जुव-उद्+यापय् °वेइ X, 16, 8.
 उज्जेणि-उज्जयिनी, न. VIII, 1, 7; X, 18, 4.
 उज्झ-अयोध्य, न. III, 1, 12.
 उज्झाय-उपाध्याय VII, 2, 5.
 उट्ट-उत्+स्था °देइ IX, 7, 3; °द्विवि V, 14, 5.
 उट्टउट्ट-ओष्ठ+पुट II, 14, 6.
 उट्टाविय-उत्थापित 1, 15, 6.
 उट्टिअ-उत्थित II, 19, 6.
 उट्टाविय-उट्टायित III, 12, 3.
 उट्टि-उत्+डी °वि VIII, 8, 3.
 उट्टिर-उत्+डी+इर (ताच्छील्ये) I, 17, 7.
 उट्टु-ऊर्ध्व III, 12, 9.
 उण्णइ-उन्नति I, 16, 10.
 उण्णय-उन्नत I, 16, 10.
 उत्त-उक्त I, 11, 9; II, 15, 1.
 उत्तत्त-उत्तत III, 2, 10.
 उट्टालिअ-उद्+दारित II, 8, 8; V, 2, 4.
 (आछिन्न Hem. IV, 124; H. उट्टाना to take away).
 उट्टुमण-उद्+दुर्मन्स् II, 21, 2.
 उट्ट-ऊर्ध्व I, 8, 6.
 उट्टर-उद्+य् °रेइ IX, 13, 1.
 उट्टरिय-उट्टरत VII, 12, 3.
 उट्टाणण-उट्टव+आनन VI, 1, 12.
 उट्टाविअ-उद्+धावित V, 14, 3.

उपभोय-उपभोग IX, 22, 10.
 उप्पज्ज-उत्+पद् °इ II, 14, 2.
 उप्पण्ण-उत्पन्न, I, 11, 2.
 उप्परि-उपरि II, 9, 1.
 उप्पलखेडि-उत्पलखेटी, न. VI, 11, 2.
 उप्पाइय-उत्पादित VI, 16, 6.
 उप्पाडिय-उत्पादित X, 23, 9.
 उप्पाय-उत्+पादय् °इ IX, 14, 2.
 उब्भव-उद्भव X, 6, 4.
 उब्भा-उद्भूत V, 15, 6 (M. उभा)
 उब्भिय-उद्भूत VII, 9, 9.
 उर-उरस् V, 19, 1.
 उवएस-उपदेश VII, 12, 8.
 उवगय-उपगत V, 7, 2.
 उवयार-उपकार II, 10, 1.
 उवर-उदर IX, 5, 1.
 उवरि-उपरि II, 19, 10.
 उवलक्खिअ-उपलक्षित II, 17, 9.
 उवलक्खिय-उपलक्ष्य V, 9, 2.
 उववण-उपवन I, 14, 2.
 उववास-उपवास IV, 8, 4.
 उवविट्ठ-उपविष्ट IX, 19, 8.
 उवसग्ग-उपसर्ग II, 4, 1.
 उवसम-उपशम II, 4, 8.
 उवसाहिअ-उप+साधित V, 2, 7.
 उवहसिय-उप+हसित VI, 4, 1.
 उवाअ-उपाय VIII, 7, 11.
 उव्वम-उद्+वम् °मेइ IV, 14, 4.
 उव्वस-उद्वास II, 11, 3; VIII, 11, 8.
 उव्वह-उद्+वह °हेइ IX, 14, 5.
 उव्वाहुल-उत्सुक VII, 11, 8; X, 29, 13
 (D. I, 136 prob. from उट्टाह anxiety)
 उव्वेविर-उद्+वेप्+इर (ताच्छील्ये) V, 15, 2.
 उसह-औषध IX, 10, 2.
 उंबर-उदुम्बर IX, 21, 5.

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- ऊवडीय-उत्पत्ति V, 4, 7.
 ऊसस-उद्+श्चस् °सेह II, 11, 3.
 ऊसह-औषध IX, 23, 5.
 ऊहण-ऊहन VIII, 16, 2.

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- एअ-एतत् I, 11, 5.
 एक-एक I, 1, 6.
 एकल-एकाकिन् VII, 1, 10 (H. अकेला alone).
 एकंत-एकान्त VII, 4, 4.
 एकंतर-एकान्तर V, 10, 2.
 एस्तिअ-एतावत् IV, 17, 7.
 एत्थत्थि-अत्र+अस्ति I, 3, 5.
 एयमण-एकमनस् V, 2, 13.
 एयारस-एकादश X, 16, 6.
 एवहिं-एवम् I, 10, 10.
 एवंविह-एवंविध II, 12, 7.
 एह-एषा I, 15, 5.
 एह-एतत् I, 11, 3.

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- ओहिणाण-अवधि+ज्ञान V, 11, 4.

क

- कअ-कृत VII, 7, 10.
 कइलास-कैलाश, प. IV, 4, 10.
 कउत्तल-कुंत (ल) III, 13, 6 (भाला, टि.)
 कउसंभि-कौशाम्बी, न. I, 7, 9; VI, 1, 3;
 X, 11, 1; X, 12, 6.
 कउसीस-कासीस I, 4, 2 (H. कौसीस)
 कज्ज-कार्य I, 13, 4.
 कट्ट-कृत °ष्टि VIII 12, 6.
 कट्ट-काष्ठ VII 12, 6.
 *कडप्प-कटप्र (निकर) IV, 9, 2, (D. II, 13)

- कडयड-onomatop. III, 18, 6.
 कडि-कटि III, 2, 5.
 कडियल-कटि +तल III, 2, 6.
 कड् कप् °डिऊण VII, 10, 3; °डुवि X, 13, 7.
 कडिअ-कृष्ट II, 3, 3.
 कडिण-कठिन I 16, 4.
 कण-कण °णेह IV, 15, 6.
 कणउज्ज-कान्यकुब्ज, न. II, 10, 4.
 कणय-कनक III, 2, 10.
 कणयउर-कनकपुर, न. VI, 13, 8.
 कणयप्पह-कनकप्रभा, स्त्री. VII, 14, 10.
 कणयमई-कनकवती, स्त्री VI, 14, 9.
 कणयामर-कनकामर the author
 I, 17, 16 etc. X, 28, 2.
 कण्ण-कन्या II, 12, 2.
 कण्ण-कर्ण II, 10, 10.
 कण्णजाअ-कर्ण+जाप VIII, 20, 8.
 कण्णरअ-कर्ण+रव IV, 6, 5.
 कण्णसअ-कन्या+शत VIII, 9, 10.
 कत्ती-कर्तरी X, 19, 8.
 कत्थइ-कथित् IV, 5, 2. (Hem II, 174.)
 कहम-कर्म X, 5, 11.
 कप्पड-कर्पट X, 20, 6. (H कपड़ा)
 कप्परुखल-कल्प+वृक्ष II, 1, 3.
 कप्पवच्छ-कल्पवृक्ष VII, 5, 10.
 कप्पंत-कम्पमान III, 14, 6.
 कप्पूर-कर्पूर X, 24, 2.
 कम-कम (पाद) II, 14, 9.
 कमलायर-कमलाकर X, 2, 3.
 कम्म-कर्म I, 1, 5.
 कम्मट्ठगंठि-कर्म+अष्ट+ग्रन्थि III, 22, 9.
 कम्मासव-कर्म+आभव IV, 10, 6.
 कय-कृत I, 1, 7.
 कयत्थ-कृतार्थ I, 8, 3.
 कयलि-कदली I, 16, 2.
 कयंत-कृतान्त I, 1, 5.

कयायर-कृत+आदर VII, 4, 9.
 कयार-केदार IX, 18, 7.
 कया वि-कदापि I, 10, 7.
 कर-कृ °इ II, 9, 10; °मि II, 6, 3. ° हि II, 10, 2. °हि IV, 1, 5. °हुं II, 11, 6. °रंति III 3, 8. °रि II, 15, 1; °रेविणु I, 10, 8. °रिवि II, 3, 10. °रेजहि X, 3, 5. °रेवइ IX, 6, 7. °रेवउ II 13, 2. °रेसइ II, 19, 7. °रेसहि II, 8, 10 °रेहि II, 17, 6.
 करकंड-the hero I, 2, 3 etc.
 करतण-कर्तृत्व X, 12, 8.
 करयल-कर+तल I, 15, 6.
 करंत-कुर्वत् I, 2, 10.
 कराव-कृ+णिच् °हुं V, 7, 3.
 कराधिअ-कारापित IV, 5, 7.
 करि-करिन् V, 11, 6.
 करिराअ-करिराज I, 16, 3.
 करिसणु-करिणु X, 29, 9.
 करिंद-करीन्द्र IV, 6, 4.
 करुण-करुणा VI, 3, 1.
 करुणभाअ-करुण+भाव X, 23, 4.
 करुणवंत-करुणा+वत् VI, 6, 3.
 करुणसर-करुण+स्वर VII, 10, 14.
 कलउ-कलाः II, 18, 9.
 कलत्त-कलत्त V, 15, 3.
 कलयल-कलकल III, 16, 3.
 कलयंठि-कलकंठी III, 1, 7.
 कलस-कलश III, 3, 10.
 कलसर-कल+स्वर II, 8, 12.
 कलायर-कलाकर (चन्द्र) II, 16, 9.
 कलिअ-कलित I, 2, 2.
 कलिग-दे. X, 10, 2.
 कलिंजर-प. I, 12, 9.
 कल्लाण-कल्याण X, 25, 5.
 कल्लाणय-कल्याणक I, 2, 2.
 कवड-कपट VIII, 7, 6.

कवण-को जु. II, 12, 1. (H. कौन).
 कवलिअ-कवलित X, 23, 3.
 कवाल-कपाल, II, 7, 9.
 कविलकेस-कपिलकेश II, 12, 3.
 कवोल-कपोल VII, 13, 5.
 कव्व-काव्य II, 9, 3.
 कसण-कुष्ण I, 16, 11.
 कसण-कृश VI, 6, 6
 कसताडण-कशा+ताडन VIII, 9, 5.
 कह-कथम् or कदा II, 4, 10 (M. कव्हां).
 कह-कथा V. 2, 8.
 कह-कथ् °इ I, 15, 2; °मि I, 2, 3; °हि II, 4, 10. °हंत IV, 7, 4; °हिवि V, 12, 6; °हेइ V, 1, 4.
 कहव-कथमपि I, 2, 6.
 कहव-कदापि II, 14, 1.
 कहाणी-कथानक, II, 14, 3.
 कहिअ-कथित II, 11, 1.
 कहि-क I, 11, 5 (H. कहां).
 कहि मि-कापि I, 17, 9.
 कांचनमई-कांचनवती, स्त्री VI, 16, 3.
 कंटइय-कण्टकित IV, 9, 9.
 कंत-कान्त V, 5, 2.
 कंपिर-कम्प+इर (ताच्छील्ये) X, 19, 10.
 काअ-काय IX, 12, 8.
 काइ-किम् IV, 12, 6. (Mar. काइं G. कां)
 काउल-कौल IX, 13, 8. (कुटिष्ठत-कुल, टि.)
 काउसग्ग-कायोत्सर्ग X, 26, 10.
 कागली-काकली (soft sweet tone) (वीणा, टि.) III, 6, 3.
 * काणि लउजा I, 2, 6; VI, 11, 8; VIII, 5, 6.
 काणीण-कानीन (कन्याया अनूढाया अपत्यम्) I, 5, 1.
 कामुकोयण-काम+उत्कोपन X, 27, 7.
 कामुय-कामुक I, 4, 9.

कायर-कातर X, 29, 8.
 कारवीअ-कारापित V, 3, 2.
 कारुण-कारुण VII, 14, 5.
 कारोहण-वन X, 19 7. (पर्वतरुहणाचल, टि कार
 a hillock, Apte Dic.)
 कालिजर-प. VI, 2, 4.
 काहल-तत्सम् (वायविशेष) II, 20, 2.
 किअ-कृत II, 4, 1.
 किज्ज-कृ passive or potential °इ II,
 14, 1; VI, 3, 5.
 किणिअ-क्रीत VIII, 16, 4.
 किण्णरि-किन्नरी I, 15, 10.
 किंत्ति-क्रीति II, 3, 6.
 कित्तिय-क्रियत् VIII, 18, 3.
 किय-कृत II, 14, 2.
 कियत्थ-कृतार्थ IX, 17, 1.
 किर किल II, 8, 7; III, 12, 1.
 *किर-सम्बन्धार्थे III, 6, 3.
 किराय-किरात VIII, 16, 2.
 किरिया-क्रिया X, 26, 8.
 किलाविय-किल् (to cast out) p. p.
 causal. VI, 5, 3.
 किलेस-क्लेश IX, 14, 9.
 किवाण-कृपाण II, 3, 3.
 किसोदरि-कुशोदरी VII, 13, 10.
 किसोर-किशोर VIII, 2, 3.
 किह-कथम् III, 1, 11.
 कीय-कृत I, 2, 7.
 कीर-कृ °इ I, 10, 1; V, 16, 3; X, 26,
 22. (करोति).
 कील-कीडा I, 10, 1.
 कील-कीड् °एइ VII, 9, 3. °लेइ VI, 12, 8.
 कीलणत्थ-कीडनार्थ V, 4, 6.
 कीला-कीडा VI, 10, 6.
 कीलाघर-कीडागृह IV, 4, 9.
 कीलिर-कीड्+इर (ताच्छीत्ये) I, 8, 4;
 VI, 10 6,

*कसि-किम् (प्रथमपूचक) X, 1, 3. (Pai.
 826; H कैसा, prob. from कौडसा).
 कुच्छि-कुक्षि VII, 2, 4.
 कुडिल-कुटिल II, 14, 11.
 कुडिलवंत-कौटिल्य+वत् III, 12, 6; X, 23, 9.
 कुणंत-कुर्वत् I, 9, 8; VIII, 14, 5.
 कुइ-कुद III, 12, 4.
 कुमर-कुमार II, 19, 7.
 कुमरत्तण-कुमारत्व VI, 8, 6.
 कुम्म-कुर्म III, 18, 6.
 कुलिस-कुलिश IV, 15, 3.
 कुविय-कुपित III, 17, 9.
 कुव्वंत-कुर्वत् V, II, 13.
 कुसुमउर-°पुर, न I, 6, 1; X, 13, 5.
 कुसुमत्त-°दत्ता, छं. I, 15, 9; X, 13, 5.
 कुसुमदत्त-पु. I, 6, 7.
 कुसुमाउह-°मायुध (काम) VI, 9, 3.
 कुसुमावलि-छं. VII, 16, 4; X, 24, 3.
 कूअ-कूप VII, 3, 4.
 कूर-तत्सम VIII, 13, 10; X, 14, 6. (भक्त
 D II, 43; K. Mal. T. कूल or कूर
 boiled rice).
 केउमइ-केतु मती, स्त्री. VI, 12, 1.
 *केणअ-पूजाद्रव्य X, 17, 5 (केवडि पुजव्, टि;
 M केणं an article of merchandise).
 केत्तहो-कुत्रचित् VI, 8, 10.
 (old H. कितहुं)
 केत्तिअ-क्रियत् I, 11, 3.
 केत्थु-कुतः II, 1, 10.
 केयइ-केतकी I, 16, 11.
 *केर-सेवा III, 10, 9; IV, 1, 5;
 VII, 15, 8; VIII, 10, 10.
 कोलि-कदली III, 6, 6 (H. केली)
 केव-किम् or कथम् IV, 13, 7.
 केवल-ज्ञानविशेष IV, 10, 6.
 केस-केश I, 17, 8.

केसरि-केसरिन् IV, 15, 4.
 कोऊहल-कौतूहल IV, 13, 6.
 *कोकाविअ-को इति शब्देन आहृत IV, 12, 4.
 *कोक-भाह इत्यर्थे धातुः °हुं VI, 11, 11.
 कोड-क्रोड VI, 15, 1.
 कोमलिय-कोमल VIII, 16, 9.
 *कोर-अनुपश्रुत (वस्त्र) X, 17, 4 (H. कोर).
 कोसेय-कौशेय I, 4, 4 (H. कोसा silk.)
 कोह-क्रोध I, 1, 8.
 कोहाइ-क्रोध+आदि IX, 10, 8.
 कोहाणल-क्रोधानल II, 4, 7.
 कौकण-देश VIII, 12, 9.
 कौत-कुन्त III, 13, 7.

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खगणाह-खगनाथ III, 18, 9.
 खगवइ-खगपति VI, 16, 9.
 खग्गधेणु-खड्गधेणु VII, 10, 3.
 खग्गुगामिय-खड्ग+उद्गामिन् III, 15, 11.
 खज्ज-खाद् (कर्मणि) °इ IX, 21, 10.
 *खड-तृण VIII, 12, 6 (D. II, 62.
 M खड. But here it probably
 means wood)
 खण-खन् °हि IV, 9, 1.
 खणद्ध-क्षणार्थ I, 10, 6.
 खणिय-खनित IV, 8, 7.
 खद्ध-खादित II, 15, 5.
 खप्पर-खर्पर I, 17, 14.
 खम-क्षमा IX, 13, 9.
 खम-क्षमा °हि III, 22, 2; °हु VIII, 19, 5;
 °मंहु X, 28, 8; °मीहु II, 18, 3.
 खय-क्षय X, 23, 5.
 खयर-खचर II, 21, 8.
 खल-रखल् °लंति VII, 5, 6; °लंति II, 3, 1.
 खलखल-onomatop. IV, 14, 6.

खलभल-onomatop. III, 18, 7.
 खलिय-स्थलित III, 12, 4.
 खव-क्षप् °हि I, 11, 3; °वेइ IX, 14, 3.
 खविय-क्षपित VI, 6, 8.
 खंचिय-खचित or कृष्ट III, 8, 6; V, 10, 9;
 VII, 9, 8 (H. खंचिना to pull up)
 खंजय-खंज I, 5, 6.
 खंडाविय-खण्डापित II, 8, 6.
 खंडिअ-खण्डित IX, 15, 1.
 खंत-स्कंध (a flock) or खादन्तः (eating)
 or खंत (ashamed as in Marathi)
 I, 3, 8.
 खंध-स्कंध I, 12, 4.
 खंभ-स्तम्भ IX, 13, 3.
 खंभायश्च-न. VIII, 12, 10; VIII, 14, 9;
 VIII, 15, 1.
 खा-खाद् °इवि VI, 5, 6; °हु VII, 3, 7.
 खाण-खदन VIII, 2, 2; IX, 23, 6.
 (H. खाना food)
 खाणाचिय खनायित IV, 8, 5.
 खिणि-कविशेष (H. खित्री or खिरनी)
 IX, 21, 5.
 खीण-क्षीण VII, 1, 6.
 खुडिअ-खण्डित X, 2, 8 (H. खोटना to
 pluck)
 खुहुय धुद्+क V, 13, 6.
 खुहिय-धुव्व III, 2, 1.
 खेअ-खेद VIII, 12, 5.
 खेत्त-क्षेत्र I, 3, 8.
 खेयर-खेचर II, 5, 2.
 खेव-खेद II, 14, 2.
 खोह-क्षोभ °इ X, 29, 7.
 खोह-क्षोभ III, 18, 4.

ग

गअ-गत I, 12, 10.

गअ-गज II, 5, 3.
 गइ-गति IX, 6, 7.
 गइय-गता IV, 12, 1.
 गइंद-गजेन्द्र I, 10, 8.
 गउरि-गैरी II, 2, 7.
 गगिर-गद्गद VII, 11, 8.
 गज्ज-गर्ज्जंति III, 15, 4.
 गज्जमाण-गर्जत् V, 1, 7.
 गणिअ-गणित I, 11, 3.
 गत्त-गात्र II, 7, 7.
 गब्भ-गर्भ II, 14, 12.
 गब्भावयार-गर्भावतार X, 26, 5.
 गळिणी-गर्भिणी VIII, 2, 1.
 गभत्थि-गभस्ति VIII, 1, 7.
 गयखंध-गज+स्कन्ध III, 3, 2.
 गयगयण-गत+गगन V, 4, 8.
 गयण-गगन IV, 9, 6.
 गयणयल-गगनतल, न. V, 3, 9; X, 8, 5.
 गयणंगण-गगनाङ्गन VIII, 9, 8.
 गयपवर-गज+प्रवर III, 18, 10.
 गयमोल्ल-गत+ मूल्य II, 17, 3.
 गयराय-गत+राग V, 6, 6.
 गयास-गत+आश V, 6, 6.
 गरु-गुरु II, 10, 1.
 गरुधार-गुरुतर X, 5, 3.
 गरुय, °व-गुरु+क II, 20, 10; VI, 16, 2.
 *गलत्थिय-कदर्थित IV, 15, 8; (क्षिप्त acc.
 Hem IV, 14, 3; D. II, 87.)
 गलंत-गलत् VI, 4, 11.
 गलिय-गलित VI, 4, 12.
 गलियछम्म-गलित+छम्म VII, 16, 6.
 गलियगव्व-गलित+गर्व V, 15, 3.
 गलियदेस-गलित+द्वेष II, 12, 3.
 गलियसर-गलित+शर III, 21, 8.
 गव्व-गर्व II, 11, 8.
 गह-ग्रह I, 1, 5.

गहण-ग्रहण VIII, 5, 14. (In the
 sense of ornament H. गहना)
 गहण-ग्रहण (In the sense of chal-
 lenge) VIII, 15, 6.
 गहिअ प्रहीत II, 5, 9.
 गहिरिमा-गर्भेरिमा (गार्भैर्यं) I, 16, 6;
 II, 16, 10.
 गहीर-गभीर V, 17, 7.
 गंग-गंगा, नदी I, 3, 3.
 गंठि-ग्रन्थि IV, 12, 1.
 गाइज्जमाण-गीयमान III, 1, 6.
 गाइय-गीत III, 8, 5.
 गामंतर-ग्रामान्तर V, 10, 4.
 गाय-गै °इ I, 14, 8.
 गायंत-गायत् IV, 7, 7.
 गाह-गाथा II, 14, 5.
 गाह-ग्रह IX, 1, 5.
 गिण्ह-ग्रह °हि III, 22, 2.
 गिद्धअ-गृद्ध+क I, 17, 5.
 गिरा-गीः VII, 12, 2.
 गिरिणयर-गिरिनगर III, 5, 7.
 गिरिंद-गिरीन्द्र IV, 16, 4.
 गिलंत-गिलत् III, 17, 10.
 *गिल्ल-आर्द्र III, 1, 3 (H. गोला wet.)
 गिंभयाल-ग्रीष्म+काल I, 11, 4.
 गीय-गीत I, 3, 8.
 गीवा-ग्रीवा III, 15, 9.
 गुज्झ-गुथ VIII, 20, 10.
 गुड- (तत्सम molasses) II, 7, 1.
 गुणठाण-गुणस्थान IX, 16, 8.
 गुणणिकेअ-°निकेत II, 2, 8.
 गुणणियर-°निकर V, 18, 4.
 गुणणिलअ-गुणनिलय III, 19, 9.
 गुणभरिय-गुणभृत I, 15, 11.
 गुणवमाल-°वर्मल I, 15, 4.
 गुणवय-व्रत V, 12, 1

गुणविणीय-विनीत V, 19, 7.
 गुणाल-गुण+आल (मत्वर्थे) V, 12, 2.
 गुप्पविय-गोपित X, 13, 1.
 गुप्प-गुप् ण्ति III 15, 8.
 गुलिया-गुलिका VII, 5, 13 (a stone-
 ball, कन्दुक D. II, 103; H. गुलिया)
 गुलुगुलंत-onomatop. III, 13, 4; V,
 14, 4.
 गुणायर-गुणाकर III, 3, 11.
 गुणाल-गुण+आल (मत्वर्थे) VII, 13, 4;
 X, 27, 1.
 गेणह-ग्रह ण्हेवि IX, 20, 15.
 गेणहत-गुणहत III, 14, 3.
 गेहिणि-गृहिणी X, 11, 1.
 गोउर-गोपुर I, 10, 9.
 गोयर-गोचर I, 17, 8.
 गोवद्धण-गोवर्धन, प. IV, 11, 2.
 गोहणणाह-गोधन+नाथ VII, 3, 5.

घ

घग्घर-घर्घर IV, 15, 6 (घग्घर-अघनस्थवस्त्रभेद
 D II, 107, does not suit here).
 घट्ट-घट् ण्ति 10, 10.
 घड-घट X, 26, 2.
 घड-घट् ण्ति X, 25, 5; ण्तु IX, 16, 8.
 घडिअ-घटित II, 7, 10.
 घडीय-घटित (lengthened for metre)
 IV, 9, 4; VII, 12, 6.
 घण-घन III, 3, 4
 घय-घृत III, 8, 8.
 घर-गृह I, 1, 11.
 घरट्ट-(तत्सम) a grinding stone
 III, 22, 7.
 घरिणि-गृहिणी I, 2, 9.
 घरवय-गृह+वत IX, 22, 2.

*घल्ल-क्षिप् ण्ति VI, 11, 11; IX, 4, 4. (Hem.
 IV, 334, 422, ex M. चालणे).
 *घल्लिअ-क्षित V, 2, 4, VII, 4, 5.
 घाअ-घात VIII, 9, 4.
 घाइऊण-घातयित्वा VII, 10, 7.
 घार-पक्षिविशेष I, 17, 4. (M. घार)
 *घित्त-क्षित I, 4, 5, (See Notes on
 Nayakumara-cariu III, 6, 11.)
 घिय-घृत X, 26, 2.
 घुल-घूर्ण ण्ति I, 16, 14; IX, 3, 9 (M.
 घ.लणे).
 घुलंत-घूर्णत् I, 9, 4.
 घुसिण-घुसण IV, 11, 4.
 घोडअ-घोटक VII, 2, 6 (H. घोडा.)
 घोलिर-घूर्ण+हर ताच्छीत्ये I, 17, 8.
 घोसिअ-घोषित II, 20, 10.

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चउक-चतुष्क IX, 10, 8.
 चउगाइ-चतुर्गति I, 1, 6.
 चउथिय-चतुर्थ X, 12, 4.
 चउदह-चतुर्देश IX, 15, 1.
 चउदिस-चतुर्दिश III, 12, 13.
 चउमेय-चतुर्भेद VI, 3, 7.
 चउरंग-चतुरङ्ग IV, 1, 14.
 चउरिय-चमरी VII, 7, 10.
 चउविह-चतुर्विध II, 7, 6.
 चउवीस-चतुर्विंशति V, 4, 8.
 चउसत्थिय-चतुःशास्त्रीय VIII, 17, 8.
 चक-चक्र II, 9, 5.
 चकलत्त-चक्रत्व V, 1, 9.
 चकवाल-चक्रवाल V, 2, 1.
 चकहर-चक्रपर IX, 7, 9.
 चकैसर-चक्रेश्वर X, 26, 1
 चक्रोरअच्छि-चक्रोराक्षी VII, 4, 8.

चकलु-चक्षु VII, 1, 4.

चक्षरधेत-चर्चरी+वत् II, 20, 7. sportive,
or चक्षरवत् square i. e. massive,
Hem II, 12; चक्षर-जर्जर Hem IV, 325).

चक्षिअ-चर्चित IV, 11, 4.

चट्ट-(तत्सम, शिष्य) VII, 2, 5.

*चड-आरुह् °इ IV, 5, 5; °डावहुं X, 5, 1;
°डेवि I, 10, 9; डेविण VIII, 7, 10; °डेसहि
II, 8, 3 (Hem. IV, 206, H चडना).

*चडफडंत परित्फुरत् VIII, 20, 5; (H.
तडफडाना)

*चडाविय-आरोहित I, 12, 4; IV, 6, 6.

*चडिअ-आरुह III, 1, 3; VIII, 9, 3.

*चडिणअ-आरुह III, 3, 2; VII, 8, 8.

*चडीणा-आरुह III, 6, 2.

*चडीय- आरुह X, 13, 9.

चत्त-त्यक्त III, 20, 6

चप्प-चाप III, 18 3.

*चप्पिय-अक्रान्त VIII, 20, 8; (Hem.
IV, 395; M. चःपणें, चोपणें)

चमक-चमत् +क °इ VIII, 6, 3.
(H चमकना, चौकना)

चमकिय-चमत्कृत VII, 11, 4;
VIII, 17, 11.

चम्मय-चर्म+क VII, 10, 8.

चयारि-चत्तारि IX, 23, 3.

चलण-चरण II, 4, 5.

चलाविय-चालित II, 20, 4.

चल्लिअ-चलित IV, 1, 13.

चवल-चपल IX, 18, 3.

चव-वच् (by वर्णविपर्यय) °इ X, 8, 3. (Hem
IV, 2.)

चंग-चंग (handsome M. चांगला) I, 16, 3.

चंदलेह-चन्द्रलेखा, III, 6, 5.

चंदलेह-चन्द्रलेखा, स्त्री. VII, 16, 3;
X, 24, 4.

चंदाणण-चन्द्रानन VIII, 16, 10.

चंदायण-चान्दायण IX 14, 8.

चंदारिसि-चन्द्र+कृषि X, 28, 1. (The
gotra of the poet).

चंदोवा-चन्द्रोपक X, 17, 9 (H चंदोवा;
चंदेवा)

चंप चम्पा, न. II, 5, 2.

चंपय-चम्पक I, 14, 6

चंपा-चम्पा, न. I, 3, 12

चंपाहिअ-चम्पाधिप III, 14, 9.

चाउरंग-चतुरङ्ग IV, 2, 5.

चामीयर-च मीकर III, 3, 6.

चारिय-चारित (fed) VIII, 2, 2. (H चराना)

चाव-चाप IV, 6 6.

चिकार-चीत्कार onomatop. III, 14 2.

चिच्चिजाल-अर्थि+जाल I, 17, 7.
(D. III, 10).

चिण-चि °णेवि IV, 13, 5.

चिणिअ-चित V, 13, 2.

चिणहधअ-चिन्ह+ध्वज III, 16, 6

चित्तधया-चित्र+ध्वजा VIII, 3, 8.

चित्तलिय चित्रालय I, 4, 6.

चित्तलिय चित्रलित VI, 4, 8.

चिराणअ-चिरातन VII, 3, 4;
VIII, 14, 2.

चिरु-चिरम् IV, 13, 3.

*चिधिय-वस्त्रखण्ड (पट्टर) I, 17, 8.

चुअ-च्युत IV, 6, 5. (H. M. चिधी.)

*चुक-ग्रंश् °इ II, 8, 5 (Hem IV, 177;
H चुकना, M चुकणे).

चुणत-चिन्वत् VIII, 14, 1. (Hem.
IV, 238)

चुबअ-चुंबक IX, 12, 2.

चूय-चूत I, 14, 6.

चेट्ट-चेष्ट °इ VIII, 3, 6.

चेडिअ-चेटिका II, 15, 7.

चेर-दे. IV, 1, 5; VIII, 18, 5.
 *चोज्ज-आधर्य II, 7, 8. (D III, 14;
 Pai 451; H चँज)
 *चोज्ज-चिन्ता VI, 6, 2.
 चोड-दे. II, 10, 5; VIII, 19, 3.
 चोर-चौर I, 17, 4.
 चोरिअ-चैर्य IX, 22, 6.

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छखंड-षड्+खण्ड I, 3, 4.
 *छज्ज-राज्, शोम् ई I, 9, 3. (Hem.
 IV, 100, prob. from सज्)
 *छज्जमाण-सज्जमान, शोभमान VII, 9, 6.
 छडय-छय I, 4, 7.
 छणवासर-क्षण (पूर्णिमा) V, 19, 5.
 छण्णव-धुद+नौ (?) VII, 8, 10.
 छत्त-छत्र II, 8, 2.
 छत्ताइमाण-छत्रायमान IV, 9, 2.
 छम्म-छम VII, 16, 6.
 छन्वासय-षड्+आवश्यक IX, 20, 20.
 *छंड-मुच् ई III, 5, 3, °उ II, 4, 6; °हि
 III, 21, 5; °डावइ II, 11, 2; °डिऊण
 VII, 10, 1; °डाविष V, 18, 2; °डिहि III,
 2, 6. (Hem IV, 91; H छोड़ना)
 छाइय-छादित III, 16, 3.
 छाय-छया I, 7, 9
 छिण्ण-छिद् °हु VIII, 7, 8.
 छिणिअ-छिन्न III, 16, 6.
 *छिव-स्पृश् ई I, 4, 2 (Hem IV, 182;
 H. छीना to touch)
 छिदण-छेदन IV, 10, 3.
 *छुट्ट-मुच् (कर्मणि) °ई IX, 5, 10. (H.
 छूटना to be released).
 *छुट्टिय-मुक् III, 20, 10; X, 14, 1.
 (H. छूटी).
 *छुड्ड-क्षिप् III, 19, 1.

*छुड्ड-क्षिप् I, 7, 3; X, 13, 1 (Hem.
 IV, 143)
 छुरिअ-धुरिका III, 13, 7.
 *छुह-क्षिप् °उ IX, 7, 5; °हिनि X, 12, 9;
 (Hem. IV, 143).
 छुह-धुधा V, 4, 8.
 छुहतण्ह-धुधा+तृषा V. 0, 4.
 छेत्त-क्षेत्र I, 3, 3.
 छेयण-छेदन IX, 8, 5.
 छेयंतर-छेदान्तर II, 9, 7.
 *छोड-मोचय् °ई X, 7, 5. (H. छोड़ना to
 unite).
 छोहारदीव-द्वीपविशेष VIII, 10, 3.

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जइ-यदि I, 2, 4.
 जइयहुं-यदा II, 8, 10 (H. ज्योंही).
 जइवर-यतिवर VI, 2, 8.
 जइवि-यद्यपि I, 2, 5.
 जई-यति V, 9, 1.
 जईसर-यतीश्वर IX, 22, 2.
 जउ-यावत् II, 21, 3 (H. जब).
 जउणा-यमुना (नदी) X, 12, 9.
 जउलगि-यावत्+उमम् VIII, 2, 9 (H. जबलग
 or जौलौ).
 जक्ख-यक्ष I, 3, 7.
 जगतिलअ-जगत्+तिलक IV, 15, 10.
 जगत्तअ-जगत्+त्रय V, 6, 3.
 जङ्गीअ-जटित IV, 9, 4.
 जण-यान II, 2, 4.
 जणवअ-जमपद I, 2, 4; X, 29, 14.
 जणवइ-जनपति VI, 16, 8.
 जणवर-जन्तुवर VIII, 7, 6 (H. जानवर).
 जणाविअ-ज्ञापित II, 9, 9.
 जणिअ-जनित V, 7, 1.
 जम-यम II, 6, 8.

जमराय-यमराज IX, 5, 1.
जम्म-जन्मन् V, 12, 3.
जम्मावयार-जन्मावतार X, 26, 11.
जस्मि-यस्मिन् V, 11, 6.
जयएव-जयदेव. पु. I, 2, 9.
जयंती-न. VI, 10, 3.
जर-उवर III, 4, 11.
जलण-ज्वलन II, 14, 7.
जलहर-जलधर I, 10, 8.
जलहि-जलधि I, 2, 5.
जलिअ-ज्वलित III, 8, 8.
जलोहिय-जल+आर्द्र VI, 1, 12.
जविय-जपित VII, 12, 8.
जसलुद्ध-यशोलुब्ध VIII, 18, 10.
जसहद्द-यशोभद्र, मुनि II, 7, 5.
जसहर-यशोधर मुनि, V, 8, 10; X, 5, 1.
जह-यथा III, 1, 12.
जंत-यान् (pre. part of या) I, 13, 10.
जंत-यन्त्र II, 9, 4.
जंप-जल्प °इ II, 19, 7 (substitute for कथ् Hem. IV, 2).
जंपिअ-जल्पित VI 14, 3.
जंभुदीध-जम्बूद्वीप I, 3, 1.
जा-यावत् I, 12, 1.
जा-या °इ I, 12, 9; °हि I, 13, 6; °हुं III, 5, 2; °इवि, II, 11, 9; °उ IV, 3, 2; °वि V, 1, 12.
जाइ-जाति IX, 8, 4.
जागर-जाग्र °रंवि X, 17, 6.
जाण-यान VII, 11, 20.
जाण-ज्ञा °मि I, 2, 5; °हि III, 21, 3; °णंत III, 20, 8; °णिवि II, 4, 9.
जाणाविअ-ज्ञापित II, 9, 7.
जाणिअ-ज्ञात I, 11, 2.
जाम-यावत् I, 14, 3.
जामाय-जामातृ VII, 8, 5.
जामिणी-यामिनी I, 8, 5.

जाय-जात I, 17, 10.
जाला-ज्वाला II, 14, 7.
जाव-यावत् I, 13, 1.
जिण-जि °इ VIII, 13, 4; °णहं VIII, 14, 10; °णेवि V, 19, 3.
जिणिय-जित VIII, 13, 5.
जिणिद्-भिनेन्द्र V, 6, 2.
जिणेसर-जिनेश्वर V, 6, 1.
जित्त-जित II, 11, 2.
जिर्य-जित V, 6, 7.
जिह्-यथा III 1, 12.
जीअ-जीव II, 15, 4.
जीय-जित VIII, 15, 4.
जीह-जिह्वा I, 17, 6.
°जुअ-युत III, 16, 4.
जुज्झ-युद्ध II, 9, 6.
जुण्ण-जीर्ण X, 18, 9. (M जूना Hem. I, 102)
जुत्त-युक्त I, 12, 5.
जुय-युत II, 9, 2.
जुवई-युवति VII, 7, 4.
जुवल-युगल VII, 15, 9.
जुवाण-युवन् VII, 7, 6.
जुंज-युज् °इ IX 20, 21
जुंजिअ-योजित VI, 2, 9.
जूरिय-उवरित I, 17, 9. subs. for खिद् Hem IV, 132, 135)
जूव-यूत VIII, 13, 4.
जूवार-यूतकार VIII, 15, 2.
जेट्टउत्त-ज्येष्ठ+पुत्र VIII, 4, 8.
जेम-यथा I, 10, 4.
जोइ-योगिन् IX, 24, 1.
*जोइअ-दृष्ट I, 7, 5.
*जोइ-योजय् °इवि II, 1, 12; X, 19, 10; X, 28, 8.
जोय-योग X, 26, 14.
जोयण-योजन I, 3, 2.

जोव्वण-यौवन X, 13, 9.
जोह-योध III 17, 7.
जोहिय-योधित III, 17, 7.

झ

झत्ति-झटिति VIII, 4, 3.
झरंत-क्षरत् III, 1, 3.
झलझलअ-onomatop. III, 18, 8.
झलाझल-onomatop. IV, 6, 5.
झा-ध्वै °एवि VII, 12, 10; °यइ VII, 13, 1,
°यहि VI, 10, 1.

झाण-ध्यान II, 7, 7.
झाणजोइ-ध्यान+योगिन् IX, 13, 8.
झाणट्टिय-ध्यान+स्थित III, 2, 1.
झाणाणल-ध्यान+अनल X, 27, 5.
झाय-ध्यात V, 5, 8.
झिज्ज-खिद् °इ IX, 8, 7.
झीण-क्षीण II, 6, 9; III, 6, 5.
झुणि-ध्वनि X, 6, 3.

ट

टक्क-जातिविशेष VIII, 16, 1.
टलटलअ-onomatop. III, 18, 7.
*टिट-यूतस्थान VIII, 15, 2; (टेंड D. IV, 3,)
*टेवंत-तीव्रीकुर्वत् (?) X, 19, 8 (H टेना to
sharpen).

ठ

ठा-स्था Imperative IX, 20, 15.
ठाअ-स्थान III, 11, 2; V, 3, 3 (H ठंव)
ठाण-स्थान II, 15; 3.
ठिअ-स्थित III, 4, 3.

ड

डक्कार-डुक्कार onomatop. (H. डकार).
डज्जमाण-दह्यमान I, 17, 10.

डर-दर (भय) VII, 3, 4.
डरिय-दर्णि (दृ+क्त) I, 1, 6; VIII, 18, 11.
or पतित as in H. डरा fallen.
डसिअ-दष्ट VII, 4, 6.
डसियाहर-दष्ट+अधर III, 13, 10.
डंभ-दम्भ IX, 12, 5,
डिडिम-वायाविशेष II, 11, 6,
डोल-दोलाय् °इ IV, 15, 5.
*डोहंत-गम्भीर+अन्त I, 13, 10 (H. M.
deep water).

ढ

*ढंख-शुष्कप्राय I, 14, 2 (M ढंक an old
and decaying tree ढंक-ध्वांक्ष of D
IV, 13 and Pai. 67 does not suit
well)
*ढाल-गिर+वम् °लेवहि II 19, 10, H ढालना
to pour down).
दुक्क-ढौकित IV, 5, 4; VII, 10, 6.

ण

णइ-नदी I, 3, 3
णअ-नव IV, 13, 9.
णअ-नत II, 2, 9; VIII, 4, 2.
णउ-न I, 14, 12.
णउल-नकुल IX, 9, 7.
*णग्गुड-नम VIII, 15, 5 (H. नगोडा
penniless).
णच्च-नृत् °इ III, 3, 5 (Hem. IV, 225).
णच्चण-नर्तन VIII, 10, 1.
णच्चिर-नृत्+इर (ताच्छील्ये) I, 17, 6 (रमणशील
D IV, 18),
णट्ट-नष्ट II, 13, 7.
*णाडिय-वक्षित, VI, 10, 9 (D. IV, 18).
णणह-जिग्ध VIII, 2, 6.

पस्थि-नास्ति I, 2, 11.
 पद्-नाद IX, 2, 2.
 पभग्ग-नभः+ग VIII, 3, 2.
 पमिय-नभित III, 20, 8.
 पय-नत III, 19, 6.
 पयणुल्ल-नयन+उल्ल (स्वायें) I, 3, 6.
 पयर-नगर II, 6, 7.
 पय्याल-नरकालय IX, 8, 2.
 पयवद्-नरपति I, 10, 6.
 पयवाहणदत्त-पु. V, 19, 9.
 पयायण-नारायण X, 25, 3.
 पयाहि-नराधिप II, 16, 3.
 पयिन्द-नरेन्द्र I, 2, 3.
 पयस्सर-नरेक्षर I, 10, 7.
 पय-नम् °इ III, 11, 9; °हु IV, 1, 7; °हु IV, 1, 9; °वेवि III, 9, 5.
 पयकार-नवकार मंत्र V, 18, 8.
 पयणिय-नवनीत (घृत) IX, 21, 4.
 पयल्ल-नव+अल्ल (स्वायें) II, 17, 10.
 पद्-नभः III, 12, 4.
 पद्दयल-नभस्तल II, 21, 8.
 पद्दरूव-नख+रूप I, 16, 1.
 पद्दगण-नभः+अंगन IV, 8, 8.
 पं-ननु I, 3, 5.
 पाइणि-नाभिनी X, 12, 11.
 *पाइ-इव I, 9, 6; I, 16, 1; II, 20, 3. (H नाई like).
 पाडय-नाटक II, 9, 2.
 पाण-ज्ञान I, 1, 4.
 पायकुमार-नाग° X, 3, 1.
 पायदत्त-नाग° पु X, 6, 7.
 पायदत्त-नागदत्ता, स्त्री, X, 10, 6.
 पायर-नागर III, 1, 8.
 पारय-नारक IX, 8, 2.
 पारि-नारी I, 15, 10.
 पालंद-नालन्दा, न. X, 10, 9.
 पास-नश् °इ VIII, 14, 5.

पास-नाश II, 19, 5.
 पास-नासा II, 3, 6.
 पासिय-नाशित II, 21, 3.
 पाह-नाथ III, 9, 4.
 पाहि-नाभि I, 16, 6.
 पाअ-नृप II, 12, 5.
 *पाअ-दृश् °एइ I, 15, 1 (Hem IV, 181).
 पाउणिया-निपुणिका II, 6, 2.
 पाउण-निपुण X, 26, 22.
 पाकाथ-निकाय VIII, 13, 7.
 पाकिट्ट-निकुट्ट IX, 6, 8.
 पाकेअ-निकेत III, 3, 3.
 पाक्खण-निष्+खन् °णवि V, 8, 8.
 पाक्खय-निक्षत IV, 17, 7.
 पाक्खवण-निक्षपण X, 26, 14.
 पाग्गअ-निर्गत III, 14, 9.
 पाग्गम-निर्गम् °भेइ IV, 14, 4.
 पाग्गह-निग्रह IX, 21, 3.
 पाग्गत-निर्गच्छत् IV, 14, 5.
 पाग्गंथ-निर्ग्रथ III, 2, 5.
 पाग्घण-निर्घण IX, 4, 10.
 पाचिट्ट-निश्चेष्ट VIII, 8, 2.
 पाच्च-नीच II, 14, 2.
 पाच्च-नित्य IV, 10, 8.
 पाच्चल-निश्चल V, 2, 10.
 पाच्छअ-निश्चय I, 10, 10.
 पाच्छेदिय-निश्छिद्रा X, 13, 2.
 पाजुंज-नि+युज् °जिवि X, 27, 8.
 पाज्जर-निर्जरा IX, 14, 1.
 पाज्जिय-निर्जित IV, 10, 4.
 पाज्जर-निर्जर III, 1, 3.
 पाज्झाइय-नि+ध्याता VII, 12, 10.
 पाटुवण-निष्ठापन III, 22, 9.
 पाटुर-निष्ठुर VI, 6, 7.
 पाटुरिय-निर+दुलित V, 14, 9; X, 20, 3.
 पाण्णासयर-निर्नाशकर V, 6, 9.

गिति-नीति II, 18, 10.
 गित्तुलिय-निस्तुलित IX, 11, 11.
 गिद्ध-सिग्ध IV, 10, 10.
 गिद्धण-निर्धन VI, 5, 3.
 *गिद्धाड-निः+स्र (गिच्) °डिवि V, 2, 4
 (Hem. IV, 79).
 *गिद्धाडिअ-निस्सारित X, 1, 9.
 गिग्माच्छिअ-निर्भर्त्सित IV, 1, 8.
 निग्भर-निर्भर V, 14, 5.
 गिबज्झ-नि+बंघ् (कर्मणि) °इ VI, 4, 2.
 गिमिस्-निमेष IX, 15, 5.
 गिम्मल-निर्मल II, 11, 7.
 गिम्मविअ-निर्मापित V, 3, 2.
 गिमिअ-निर्मित VII, 2, 9.
 गिय-निज II, 1, 4.
 गिय-नीत, II, 11, 1.
 *गिय-दृश् °इ VIII, 12, 3.
 गियय-निज+क्क VI, 1, 9.
 गियर-निकर I, 2, 3.
 गियंब-नितम्ब I, 16, 4.
 गियाण-निदान VI, 4, 4.
 गिरत्थ-निरर्थ III, 19, 5.
 गिरहरिअ-निर्हृत II, 18, 2.
 *गिरारिउ-नितराम् X, 6, 2.
 *गिरु-नितराम् I, 2, 4.
 गिरुत्तउ-नितराम् (निरुक्तम्) VII, 1, 4
 (M. निरुते certainly).
 गिरुव-निरूप II, 3, 8.
 गिलअ-निलय II, 1, 9.
 गिव-निज X, 19, 8.
 गिव-नृप II, 21, 5.
 गिवइ-नृपति III, 11, 9.
 गिवज्ज-नैवेद्य IX, 20, 17.
 गिवडिय-निपतित III, 6, 4.
 गिविट्ठ-निषिष्ट VIII, 15, 3.
 गिविस्ति-निवृत्ति IV, 1, 11.
 गिवेज्ज-नैवेद्य VII, 12, 7.

गिवेसिअ-निवेशित IV, 11, 9.
 गिव्विण्ण-निर्विण्ण X, 25, 1.
 गिसायर-निशाचर IX, 21, 10.
 गिसिभोयण-निशि+भोजन V, 12, 2.
 गिसियर-निशिचर II, 13, 9.
 गिसिबअ-निशि+व्रत X, 12, 2,
 गिसुअ-निश्रुत IV, 12, 10.
 गिसुण-नि+भ्रु °हि V, 9, 1; °णि I, 14, 5;
 °णिवि IV, 12, 7.
 गिसुय निश्रुत X, 29, 4.
 गिहण-निधन (मरण) II, 14, 8.
 गिहण-निर्धन IX, 5, 10.
 गिहम्म-नि+ हन् (कर्माणि) °इ IX, 8, 2.
 गिहंत-निघ्नत IX, 13, 4.
 गिहाअ-निघात IV, 15, 3.
 गिहाण-निघान I, 3, 4.
 गिहाल-निभाल् °हि V, 6, 10 (H. निहारला
 to see attentively)
 गिहालण-निभालन (अवलोकन) IX, 8, 9.
 गिहिय-निहित II, 16, 8.
 गिहिल-निखिल X, 25, 6.
 गिहीण-निहीन V, 16, 6.
 *गिहोडण-निपातन V, 5, 10. (Hem.
 IV, 22; prob. from निघेटनम्).
 गीअ-नीत IV, 8, 6.
 गीइ-नीति II, 14, 3.
 गीयाण-निदान VI, 4, 5.
 गील-नील, पु. V, 2, 2.
 गीवि-नीवी X, 7, 5.
 गीसर-निः+स्र °इ IV, 13, 2; °हुं IV, 13, 7;
 °रिवि VI, 9, 8.
 गीससंत-निः+धसत् III, 5, 3.
 गीसारिअ-निः+सारित X, 22, 4.
 गेउर-वृपुर III, 2, 6; (Hem I, 123;
 Var. I, 26).
 गेत्त-गेत्र VII, 3, 1.
 गेवावि-नी+णिच्+क्त्वा VIII, 13, 2,

णेवी-नी+भविष्यत् II, 5, 4.
 णेह-नेह I, 3, 7.
 णेहल-स्नेह+ल (मत्वर्थे) VI, 11, 6.
 णेहयंत-स्नेह (तैल)+यत् VIII, 2, 2.
 णहवण-स्नपन X, 26, 2.
 णहंत-झा+भत् (pre. part.) III, 12, 8.
 णहा-स्ना °इवि IV, 11, 7; °विऊण X, 17, 8.
 णहाण-स्नान V, 3, 4.

त

तअ-तपस् V, 9, 10.
 तइय-तृतीय V, 12, 10.
 तइयहुं-तदा VII, 11, 18.
 तउल्लगि-तावत्+लग्नम् VIII, 2, 10.
 (H. तौल्लो or तवल्लो).
 तक्क-तर्क II, 9, 2.
 तक्खण-तत्क्षण I, 10, 2.
 तग्गय-तद्गत III, 1, 8.
 तच्च-तत्त्व IX, 21, 3.
 तट्ठीय-तत्+स्थिता III, 18, 1.
 तड-तट III, 20, 11.
 तडयड-Onomatop. III, 18, 6.
 तण-संबन्धवाचक, I, 2, 3.
 तणउ-तनु II, 6, 4.
 तणुवण-तृण+वन II, 4, 7.
 तण्ह-तृष्णा II, 16, 5.
 तण्हाउर-तृष्णातुर IV, 7, 3.
 तम-तमस् I, 16, 14.
 तरलिअ-तरलित I, 14, 11.
 तवचरण-तपश्चरण II, 13, 7.
 तवसि-तपस्विन् IX, 5, 9.
 तवसिरि-तपः+श्री III, 22, 8.
 तवोहण-तपोधन VI, 6, 6.
 तस-त्रस IX, 24, 3.
 तह-तथा I, 2, 1.
 तंडउ-ताण्डव IV, 11, 6.

तंत-तंत्र II, 9, 4.
 तंद-तंद्रा I, 9, 7.
 ता-तदा I, 11, 4.
 ताअ-तात III, 19, 8.
 ताउ-तावत् I, 6, 1.
 ताम-तावत् I, 14, 3.
 तामलिस्ति-तामालेप्ति, न. X, 10, 5.
 ताय-तात VII, 15, 2.
 तार-असुरदेवता, टि II, 2, 3.
 ताव-तावत् I, 13, 2.
 तावस-तापस VIII, 8, 3.
 ताविअ-तापित VI, 12, 5.
 तिक्ख-तीक्ष्ण II, 3, 3.
 निणु-तृण VIII, 19, 8.
 तिणिण-त्रीणि II, 8, 6.
 तित्ति-तृप्ति X, 10, 5.
 तित्थवर-तीर्थवर V, 9, 6.
 तिय-स्त्री X, 9, 6. (H. तिया).
 तियाल-त्रिकाल X, 27, 1.
 तिरियलोय-तिर्यग् लोक IX, 15, 3.
 तिरीड-किरीट IV, 10, 2; IV, 16, 3.
 तिलअ-तिलक X, 25, 10.
 तिलयदीव-तिलकदीप VII, 15, 1.
 तिलरिण-तैलत्व (स्नेह) VI, 10, 5.
 तिलोय-त्रिलोक V, 6, 4.
 तिहुवण-त्रिभुवन VI, 1, 9.
 तुह-तुहं °इति III, 15, 4; °इवि VIII, 1, 6.
 तुहु-तुष्ट VII, 8, 5.
 तुहि-तुष्टि IV, 11, 3.
 तुम्हारिस-त्वाहस VIII, 10, 6.
 तुरअ-तुरग VII, 2, 7.
 तुरंत-त्वरित II, 15, 3.
 तुरिअ-त्वरित II, 10, 7.
 तुल-तुल्य VIII, 6, 10.
 तुसार-तुषार IX, 14, 4.
 तुहार-तव II, 18, 5; (H. तुम्हारा).
 तुहुं-त्वम् I, 10, 3.

तूर-तूर्य X, 17, 6.
 तूस-तुष् ०खेवि II, 14, 9.
 तेअ-तेजस् II, 8, 9.
 तेत्तिय-तावती V, 6, 3.
 तेत्थु-तत्र I, 14, 10.
 तेम-तथा III, 8, 10.
 तेय-तेजस् I, 9, 3.
 तेयणिहि तेजोनिधि III, 1, 12.
 तेरउ-तव III, 21, 5 (H तेर)
 तेरहम-त्रयोदशम X, 16, 7.
 तेराणयर-तेरानगर V, 2, 6.
 तो-ततः I, 2, 8; I, 10, 10.
 तोअ-तोय II, 14, 8.
 तोड-त्रोट्य ०भि IV, 17, 2; ०डंति III, 15, 9;
 ०डेविणु X, 27, 2.
 तोडिय-त्रेडित VIII, 12, 8.
 तोयजाण-तोय+यान VII, 9, 8.
 तोलादंड-तुल ० II, 2, 2.
 तोस-तोष II, 3 4.

थ

था-स्थापय ०इ VI, 7, 5; ०वंति VII, 13, 7;
 ०इवि V, 2, 7; ०एवि X, 17, 3; ०विऊण
 VII, 10, 7.
 थक्क-स्था ०इ X, 25, 2 (Hem. IV, 16).
 थक्क-स्थित II, 1, 8.
 *थट्ट-समूह III, 8, 6 (M. थट or थड; H.
 थट or थड).
 थण-स्तन I, 9, 4.
 थम्म-स्तम्म IV, 4, 3.
 थरहरन्त-कम्पमान onomatop. III, 13, 5.
 थल-स्थल I, 3, 9.
 थविअ-स्थापित VI, 16, 10.
 थाण-स्थान V, 8, 7.
 थाम-स्तम्म I, 17, 8.
 थाल-स्थाली IX, 2, 6.

थावर-स्थावर IX, 24, 3
 थिअ-स्थित III, 4, 12.
 *थिप्प-विगल् ०प्पंति III, 15, 8; (Hem.
 IV, 175.)
 *थिप्पिर-तृप्+इर (ताच्छील्यं I, 17, 5
 (Hem. IV, 138).
 थिय-स्थित IV, 17, 9.
 थिर-स्थिर III, 2, 10.
 थो-छी X, 22, 9
 थीअ-स्थित X, 23, 2.
 थीवेअ-छी+वेद X, 15, 5.
 थुइ-स्तुति III, 20, 9.
 थुण-स्तु ०इ VII, 14, 3; ०पंति IX, 2, 4;
 ०णेहि V, 6, 2.
 थूल-स्थूल VII, 10, 6
 थोर-स्थूल II, 12, 10 (M. G. थोर much)
 थोवअ-स्तोक, VIII, 2, 6.
 थोवंतर-स्तोकान्तर IV, 8, 7.

द

दइव-दैव VII, 11, 11.
 दक्ख-द्राक्षा I, 3, 9 (H. दाख)
 दक्खाल-दर्शय ०लि IV, 13, 6.
 दक्खालिअ-दर्शित VII, 7, 5.
 दक्खिण-दक्षिण V, 4, 5.
 दक्खिणवह-दक्षिणापथ IV, 2, 4.
 दद्ध-दग्ध IX, 4, 9.
 ददुर-ददुर IV, 13, 8.
 दप्पण-दर्पण VIII, 5, 11.
 दब्भंकिअ-दर्भाङ्कित III, 12, 9.
 दय-दया V, 2, 10.
 दरमलीय-दुर्गदित VIII, 19, 4.
 दविण-द्रविण II, 17, 8.
 दव्व-द्रव्य VII, 12, 9.
 दसण-दशन III, 15, 5.
 दसरह-दशरथ पु. III, 1, 12.

दह-दश III, 12, 3.
 दहि-दधि VIII, 13, 6.
 दंतीपुर-न. II, 5, 4.
 दंसण-दर्शन IV, 10, 10.
 दाइज-दाय VII, 8, 2 (H दयजा or दहेज)
 दाइय-दायाद VI, 4, 9.
 दाढा-दंष्ट्रा IV, 5, 4.
 दामोयर-दामोदर IX, 17, 10.
 दार-द्वार X, 22, 6.
 दारिय-दारित I, 17, 5.
 दाव-दर्शय् °इ X, 7, 5 (Hem. IV, 32)
 दाहिण दक्षिण II, 2, 4.
 दिअ-द्विज X, 21, 3.
 दिपसर-द्विजेश्वर II, 20, 1.
 दिक्ख-दृश् °विखवि II, 12, 8.
 दिक्ख-दीक्षा X, 24, 7.
 दिज्ज-दा (कर्मणि) °इ II 15, 2.
 दिट्ठ-दृष्ट I, 14, 2.
 दिढ-दृढ II, 9, 5.
 दिणयर-दिनकर I, 1, 1.
 दिण्ण-दत्त I, 10, 5.
 दिप्त-दीप्त I, 4, 5.
 दिप्पंत-दीप्यमान III, 14, 6.
 दिम्मुह-दिङ्मुख II, 3, 4.
 दियवर-द्विजवर III, 4, 3.
 दियह-दिवस II, 5, 10.
 दियंवर-दिगम्बर X, 28, 2.
 दिवह-दिवस III, 8, 3.
 दिवायर-दिवाकर II, 3, 1.
 दिविडदेस-द्विविडदेश IV, 1, 4.
 दिव्व-दिव्य I, 2, 1.
 विसामुह-दिशामुख IV, 6, 7.
 दिहि-धृति VI, 2, 6 (Hem. II, 131).
 दित्त-ददत् VIII, 4, 4.
 दीवअ-दीपक III, 3, 9.
 दीव-दीप, दीप I, 3, 1.
 दीस-दृश् (कर्मणि) °इ I, 14, 5.

दीह-दीर्घ III, 4, 11.
 दीहर-दीर्घ III, 16, 4. (Hem. II, 171).
 दुइज द्वितीय X, 10, 8 (H. दूजी).
 दुक्किय-दुष्कृत IX, 8, 3.
 दुक्खाउर-दुःखातुर IX, 4, 1.
 दुक्खिय-दुःखित II, 6, 2.
 दुज्जण-दुर्जन I, 2, 4.
 दुट्ठ-दुष्ट I, 12, 9.
 दुण्णीइ-दुर्नीति II, 19, 4.
 दुत्थिअ-दुःस्थित VI, 5, 1.
 दुप्पवेस-दुष्प्रवेश X, 10, 2.
 दुद्ध-दुग्ध X, 20, 10.
 दुद्धर-दुर्धर I, 13, 9.
 दुम दुम I, 3, 1.
 दुम्मण-दुर्मेनस् I, 15, 7.
 दुम्मिय-दून VI, 8, 9; VIII, 19, 3.
 (Hem. IV, 23; Var. VIII, 8).
 दुम्मुह-दुर्मुख VII, 11, 11.
 दुरिय-दुरित I, 5, 6.
 दुरेह-द्विरिफ IV, 6, 7.
 दुवार-द्वार VIII, 6, 6.
 दुवारिअ-दौवारिक VIII, 6, 8.
 दुविह-द्विविध IX, 14, 10.
 दुसम-दुःषम IV, 17, 5.
 दुह-दुःख I, 1, 6.
 दुहमहिय-दुःख+मयिका I, 7, 10.
 दुहयर-दुःखकर VI, 5, 5.
 दुहिय-दुःखित VII, 8, 5.
 दुहिय-दुहितृ X, 12, 2.
 दुंदुहि-दुंदुभि IV, 9, 3.
 दूअ-दूत III, 9, 10.
 दूसय-दूष्यक (tent) IV, 2, 6.
 दूसिय-दूषित IX, 11, 2.
 दे-दा °इ II, 1, 8; °उ III, 11, 7; °मि II,
 14, 5; °वि I 17, 1; °विणु II, 21, 7.
 देअ-देव I, 11, 8.

देवख-दृश् ० V, 12, 8; ०हुं III, 4, 7.

०खिवि II, 6, 9.

देवखंत-पश्यत् V, 5, 4.

देवअ-देवता VII, 12, 10.

देवाविअ-दापित II, 15, 6 (H. दिवाया).

देस-द्वेष II, 12, 3.

देस-देश I, 3, 5.

देहि-देहिन् I, 17, 9.

दोणिण-द्वौ II, 18, 3.

दोल्लहर-दोल्लगृह III, 6, 2.

दोवालस-द्वादश X, 16, 6.

दोस-दोष I, 17, 1.

दोहल-दोहद I, 9, 11 (Hem. I, 221).

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धणु-धनुष् I, 16, 12.

धणुवेय-धनुर्वेद II, 9, 5.

धणुहाडिय-धनुः+घटिका or घटिका (?)

VII, 5, 13 (prob. a catapult)

धणुहर-धनुर्धर III, 12, 12.

धण्ण-धन्य I, 14, 12.

धम्म-धर्म I, 13, 4.

धय-ध्वज II, 8, 2.

धर-धृ ० मि IV, 13, 5; ०हि II, 11, 8.

धर-धरा III, 2, 8.

धरणिद्-धरणेन्द्र III, 18, 8.

धराणिवद्-धराणीपति III, 19, 10.

धराणिवाल-धराणीपाल VII, 8, 8.

धरिअ-धृत II, 11, 5.

धरिस्ति-धरित्री II, 14, 5.

धाइअ-धावित V, 14, 7.

धाडीवाहण-पु. I, 4, 10.

धिट्ट-अधिष्ठित (?) I, 17, 4.

धिट्ट-धृष्ट III, 17, 2.

धीय-दुहितृ I, 16, 6.

धुण-धृ ० इ IV, 15, 6; ०णिवि II, 20, 10.

धुत्त-दुहितृ VIII, 11, 2.

धुर-धुर्य VIII, 2, 5.

धूमकेउ-०, ३. VI, 10, 4.

धूय-दुहितृ VII, 7, 9.

धणुआ-धेनुका (खण्ण) VII, 3, 7.

धो-धाव् ० इवि IV, 7, 9; ०वेइ IX, 20, 16;

०वन्त X, 5, 6;

प

पअ-पद IX, 9, 3.

पइ-पति VII, 11, 18.

पइज-प्रतिज्ञा IV, 1, 12.

पइट्ट-प्रविष्ट III, 4, 10.

पइट्टाण-प्रतिष्ठान, न. VI, 9, 2.

पइडिअ-प्रकटित X, 29, 14.

पइण्ण-प्रदत्त II, 12, 8.

पइस्स-प्र+विश्व् ० इ III, 3, 7; ०हुं VI, 5, 5.

पइस्सर-प्रति+सृ ० IX, 7, 4; ०रिवि X, 23, 12.

पइसंत-प्रविशत् III, 1, 11.

पइसार-प्रतिसार (प्रवेश) IV, 3, 4.

पइसारिअ-प्रतिसारित (प्रवेशित) III, 3, 10

पइं-त्वम् III, 10, 6; त्वाम् III, 20, 4;

त्वया I, 10, 9; तुभ्यम् III, 11, 9.

पउत्त-प्रोक्त III, 10, 1.

पउत्ति-प्रोक्ति V, 16, 10.

पउम-पद्म IV, 4, 6.

पउमएउ-पद्मदेव, पु. VI, 11, 3.

पउमावइ-पद्मावती, स्त्री I, 7, 9; II, 1, 12.

पउर-प्रवर I, 1, 8.

पएस्स-प्रदेश II, 3, 6.

पओहर-पयोधर III, 2, 10.

पक्ख-पक्ष III, 6, 5.

पक्खल-प्र+खल् ० लीति VIII, 18, 10; ०लु

VII, 9, 6; ०लेइ IX, 13, 5.

पक्खालिअ-प्रक्षालित IV, 7, 9.

पक्खि-पक्षिन् I, 17, 7.

पघोसिअ-प्रघोषित V, 10, 6.

पक्खक्ख-प्रत्यक्ष X, 7, 1.

पक्खइं-पक्खात् VI, 6, 10.

पञ्चण-प्रञ्च IV, 7, 6.
 पञ्चल-पक्षमल VIII, 2, 4.
 पञ्चित्त-प्रायश्चित्त X, 23, 5.
 पञ्चिम-पश्चिम IV, 4, 2.
 पञ्जुण-प्रयुज्ज, पु III, 21, 10.
 पञ्जलियमाण-प्रज्वलत् III, 7, 2.
 पट्टण-पटन I, 13, 8.
 पड-पत् °डे IV, 6, 3.
 पडधर-पट+धर III, 5, 1.
 पडल-पटल IV, 8, 6.
 पडह-पटह II, 9, 8.
 पडंत-पतन् IX, 9, 1.
 पडाय-पताका I, 4, 4.
 पडिअ-पतित II, 16, 5.
 पडिकूल-प्रतिकूल V, 15, 10.
 पडिकेसव-प्रति+केशव IX, 17, 11.
 पडिखल-प्रति+खल् °इ I, 10, 2.
 पडिखलण-प्रति+खलन IX, 18, 6.
 पडिगाह-प्रति+ग्रह (णिच्) °हु VIII, 19, 5.
 पडिछंद-प्रतिछन्द V, 7, 3.
 पडिपेल्लिय-प्रति+प्रेरित V, 2, 3.
 पडिम-प्रतिमा IV, 11, 10.
 पडिलव-प्रति+ल् °इ VIII, 10, 9.
 पडिय-प्रतिपद् X, 15, 9.
 पडिवज्ज-प्रति+वच् °इ VIII, 7, 6.
 पडिवण्ण-प्रतिपन्न III, 8, 1.
 पडिवयण-प्रतिवचन I, 10, 4.
 पडिसइ-प्रतिशब्द VI, 9, 4.
 पडिहार-प्रतिहार III, 9, 8.
 पडिहास-प्रति+भास् °हि VIII, 10, 8.
 (रोचन्ते इति टिप्पणम्).
 पडीय-पतित IV, 9, 6 (lengthened for metre).
 पडुत्तर-प्रत्युत्तर VIII, 5, 14.
 पढम-प्रथम IV, 14, 4.
 पढ-पठ् °हि II, 14, 5; °डंत II, 20, 1; °डिवि III, 8, 8.

पडिय-पठित II, 14, 6.
 पणकल्लाण-पञ्च+कल्याण X, 25, 9.
 पणञ्च-प्र+नृत् °हि VII, 1, 11.
 पणट्ट-प्रणष्ट II, 3, 4.
 पणयिणि-प्रणयिनी III, 3, 5.
 पणमिय-प्रणमित III, 9, 1.
 पणय-प्र+णम् °इ X, 4, 10; °वेसद V, 19, 4;
 °वेत्तिण् VI, 9, 3.
 पणविअ-प्रणमित X, 3, 9.
 पणास-प्र+णस् °इ IX, 19, 10.
 पणासिय-प्रणाशित V, 17, 3.
 पण्ण-पर्ण VII, 6, 1.
 पण्णरस-पञ्च+दश X, 16, 8.
 पत्त-पत्र II, 9, 7.
 पत्त-प्राप्त I, 13, 8.
 पत्त-पात्र IX, 23, 6.
 पत्थर-प्रस्तर IV, 13, 9.
 पत्थिव-पार्थिव I, 8, 7.
 पदिण्ण-प्रदत्त III, 9, 3.
 पधाइय-प्रधावित X, 24, 2.
 पपुच्छिय-प्र+पृष्ट X, 18, 1.
 पण्कुल्ल-प्रकुल्ल IV, 9, 9.
 पभण-प्र+मण् °इ I, 11, 4; °हि II, 7, 10.
 पभणिअ-प्रमणित II, 4, 9.
 पमण्ण-प्र+मन् °णिवि VII, 3, 6.
 पमाण-प्रमाण V, 6, 4.
 पमुक्क-प्रमुक्त III, 20, 11.
 पमूढ-प्रमूढ IX, 3, 5.
 पमेल्लिय-प्रमुक्त II, 1, 9 (Hem IV, 91)
 पय-पद IV, 7, 9.
 पय-पयस् X, 26, 2.
 पयड-प्रकट I, 2, 3.
 पयडाइअ-प्रकटित IV, 13, 4.
 पयडिअ-प्रकटित IV, 14, 9.
 पयवय-प्रतिव्रता V, 15, 8.
 पयाण-प्रयाण III, 12, 4.
 पयत्त-प्रयत्न III, 5, 4.

पयंड-प्रचण्ड II, 3, 7.
 पयंप-प्र+जल्प् °इ I, 10, 1.
 पयाग-प्रयाग, न. VI, 6, 5.
 पयासिअ-प्रकाशित II, 3, 7.
 परज्जिय-पराजित II, 3, 1.
 परमुट्ठअ-परम+उत्सुक V, 8, 5.
 परम्मुह-पराङ्मुख VI, 4, 11.
 परयार-परदारा X, 10, 1.
 परलोय-परलोक III, 1, 9.
 पराहअ-परागत II, 11, 6.
 पराई-परकीया IX, 22, 7.
 परायअ-परागत II, 8, 7.
 परिअक्खिअ-परि+आख्यात II, 21, 4.
 परिओस-परितोष V, 2, 9.
 परिग्गह-परिग्रह IV, 1, 11.
 परिघुलिअ-परि+वृणित VII, 8, 9.
 (Hem. IV, 117.)
 परिचत्त-परित्यक्त IX, 12, 3.
 *परिछंडिय-परित्यक्ता VII, 11, 16; (Hem. IV, 91.)
 परिजंत-परि+या+शतृ V, 5, 4.
 परिज्ञा-परि+ध्या °इवि X, 9, 14.
 परिज्ञिज्ज-परि+क्षी °इ IX, 8, 6. (Hem. II, 3.)
 परिङ्गीण-°क्षीण V, 8, 9.
 परिट्ठिअ-°स्थित II, 3, 9.
 परिण-परि+णी °हि VIII, 10, 5; °णेवी VIII, 10, 6.
 *परिणडिअ-°बन्धित III, 21, 4.
 (D. IV, 18.)
 परिणिम्मिय-°निर्मित I, 11, 7.
 परिणिय-परिणीत VI, 16, 2.
 परिप्ति-परितृप्ति III, 7, 1.
 परिदक्खिण-प्रदक्षिणा IV, 6, 10.
 परिदित्त-°दत्त III, 12, 8.
 परिधरिय-°धृत V, 9, 3.
 परिपालिय-°पालित II, 6, 6.

परिपाव-°प्राप् °उं VI, 3, 2.
 परिपुच्छिअ-°पृष्ट II, 10, 9.
 परिपुज्जिअ-°पूजित V, 5, 8.
 परिपुण्ण-°पूर्ण II, 19, 9.
 परिपेसिय-°प्रेषित II, 11, 10.
 परिप्पमाण-°प्रमाण I, 3, 2.
 परिफुरिअ-°स्फुरित II, 19, 8.
 परिभअ-°भव VI, 4, 5.
 परिभम-°भ्रम् °इ II, 12, 1; °हि IV, 5, 4;
 °भेइ I, 15, 1.
 परिमलिअ-परिमृदित V, 10, 3; (Hem. IV, 126).
 परिमुक्क-°मुक्त V, 15, 7.
 परिमेल्ल-°मुञ्च् °इ IX, 4, 5; °ल्लिवि V, 7, 9.
 (Hem. IV, 91.)
 परियण-°जन VII, 11, 19.
 परियरिअ-°चरित III, 3, 12.
 परियाणिअ-°ज्ञात II, 2, 5.
 परिलग्ग-°लग्न VIII, 11, 8.
 परिवड-°पत् °डेइ IX, 9, 5.
 परिवडीय-°पतित V, 4, 7.
 परिवड्ढिअ-°वर्धित V, 8, 7.
 परिसमण-°शयन IX, 7, 1.
 परिसरिअ-°सृत III, 18, 9.
 परिसव-°सव् °इ IX, 11, 7.
 परिसह-°शोभ् °इ IV, 14, 6.
 (राज Hem. IV. 100.)
 परिसोहिअ-°शोभित VIII, 11, 5.
 परिहरिय-°हृत I, 2, 11.
 परिहव-परिभव (पराभव) V, 18, 9.
 परिहा-परिखा, I, 4, 1.
 परिहणिय-परिधानिता VII, 12, 9.
 परिहाण-परिधान III, 2, 3.
 परिहाविय-परिघापित III, 9, 6.
 पलय-प्रलय VII, 4, 2.
 पलाव-प्रलाप VI, 3, 4.
 पलंब-प्रलम्ब IX, 3, 3.

पलोअ-प्र+लोक् °इवि II, 3, 4.
 पल्लाण-पल्ल्यण VIII, 9, 2.
 पलोवम-पल्लोपम VIII, 17, 7.
 पल्लहत्थिअ-पर्यस्त IX, 15, 2.
 (पल्लत्थ Hem. II, 47).
 पवज्जमाण-प्रवज्जन् I, 13, 1.
 पवज्जिअ-प्रवादित II, 20, 2.
 पवड्ढिअ-प्रवर्धित II, 9, 1.
 पवणवेअ-पवनवेग, पु. VI, 11, 4.
 पवण्ण-प्रपन्न IV, 2, 6.
 पवयण-प्रवचन VI, 2, 7.
 पवर-प्रवर VI, 8, 4.
 पवरिसिअ-प्रवृष्ट I, 11, 8.
 पवाह-प्रवाह X, 12, 9.
 पविद्धि-प्रवृद्धि VIII, 6, 5.
 पवुद्धि-प्रवृद्धि VIII, 2, 6.
 पव्व-पर्वन् V, 4, 4.
 पव्वअ-पर्वत IV, 4, 2.
 पसण्ण-प्रसन्न II, 18, 3.
 पसत्थ-प्रशस्त I, 9, 1.
 पसर-प्र+सृ °इ I, 2, 6; °उ II, 4, 7; °रंत
 IV, 2, 2; °रिय I, 7, 9.
 पसंस-प्रशंसा I, 1, 7.
 पसाअ-प्रसाद II, 15, 7.
 पसारिय-प्रसारित VII, 13, 8.
 पसाहण-प्रसाधन I, 11, 10.
 पसिद्ध-प्रसिद्ध II, 2, 1.
 पह-पथ (पथिन्) I, 1, 4.
 पहर-प्रहर VIII, 12, 2.
 पहर-प्रहर or प्रहर X, 9, 4.
 पहसिय-प्रहसित II, 11, 5.
 पहाण-प्रधान I, 3, 1.
 पहाव-प्रभाव II, 4, 8.
 पहिट्ठ-प्रहृष्ट I, 12, 9.
 पहिराविय-परिधापित VII, 8, 6.
 (By वर्णव्यंत्थय. H. पहराना.).
 पहिलार-प्रथम+तर III, 8, 11 (H. पहिला).

पहु-प्रभु I, 10, 6.
 पहु-प्रभु IV, 10, 9.
 पहुय-प्रभूत II, 2, 7.
 पंकअ-पंकज I, 3, 6.
 *पंगुर-प्रा+गृ °रेवि X, 17, 4 (Hcm. I, 175.
 M. पांगुरणे, पांगरणे).
 पंचवीस पञ्च+विंशत् V, 1, 9.
 पंचुवर-पञ्च+उदुम्बर V, 12, 2.
 पंजलि-प्राञ्जलि VI, 5, 10.
 पंजलियर-प्राञ्जलि+कर X, 4, 2.
 पंडिय-पण्डित I, 2, 1.
 पंडिय-पाण्ड्य, नरेश, VIII, 18, 5.
 पंति-पंक्ति I, 3, 10.
 पंथ-पान्थ VI, 12, 2.
 पंथि-पथिक II, 2, 4.
 पंथिय-पथिक I, 3, 9.
 पाअ-पाद V, 18, 1.
 पाड-पात्यू °मि IV, 17, 2.
 पाडल-पाटल (हंस) VII, 5, 5 (D. VI, 76).
 पाडिअ-पातित III, 16, 6.
 पाढाविअ-पाठित II, 9, 1.
 पाण-प्राण III, 7, 2.
 पाणाहार-पान+ आहार X, 16, 9.
 पाणिअ-पानीय VIII, 9, 8.
 पाणि-प्राणिन् I, 5, 5.
 पाय-पाद I, 2, 1.
 पायाग-प्रयाग, न. VI, 7, 7.
 पायडिय-प्रकटित III, 7, 1.
 पारद्धि-पापद्धि II, 16, 4.
 पारंभिअ-प्रारब्ध III, 3, 7.
 पारावइ-पारावत V, 17, 8.
 पाराविय-पार+आपित I, 1, 4.
 पाव-पाप I, 1, 1.
 पाव-प्र+आप् °इ V, 10, 10; °उ I, 10, 2;
 °हि V, 11, 16; °हि V, 5, 10; °वेसि III,
 15, 7 °वेवी II, 5, 4; °वेसइ II, 8, 3;
 °वेसहि V, 19, 5.

पाविअ-प्राप्त I, 12, 10.
 पाविट्ट-पापिष्ठ II, 13, 7.
 पास-पार्श्व (तीर्थकर) V, 2, 5.
 पास-पाश VIII, 7, 10.
 पास-पार्श्व II, 1, 6.
 पिअ-प्रिय I, 16, 15.
 पिउ-पितृ VI, 1, 8.
 पिड-पिण्ड X, 8, 10.
 पिय-पीत V, 10, 5.
 पिययम-प्रियतम VI, 5, 2.
 पियर-पितृ VI, 6, 2.
 पियसोअ-पितृ+शोक VI, 2, 3.
 पियारी-प्रिया I, 3, 12.
 *पिल्ल-लघुपक्षिन् VII, 5, 5 (पिल्ल D. VI. 46).
 पिल्लि-पीलु (फलविशेष) IX, 21, 5.
 पिसाअ-पिशाच III, 21, 4.
 पिसुण-पिशुन III, 7, 9.
 पिहाण-पिधान X, 15, 6.
 पिहिय-पिहित X, 8, 1.
 पिहुल-पृथुल I, 5, 9.
 पिहुलत्तण-पृथुलत्व I, 16, 5.
 पिडय-पिण्डक IX, 11, 6.
 पीडिय-पीडित I 10, 1.
 पीणिअ-पीत I, 5, 2.
 पीलण-पीडन IV, 10, 5.
 पुकार-आवाहन शब्द II, 1, 9 (H. पुकार).
 पुच्छिअ-पृष्ठ I, 10, 3.
 पुज्ज-पूजा VII, 12, 7.
 पुज्ज-पूजय् °इ IV, 4, 6; °ज्जि X, 4, 5; °ज्जिबि
 II, 19, 9.
 पुज्जिअ-पूजित IV, 7, 10.
 पुट्टसर-पुट्ट+स्वर III, 9, 9.
 पुणु-पुनः I, 2, 3.
 पुण्ण-पूर्ण I, 3, 11.
 पुण्ण-पुण्य I, 14, 12.
 पुण्णिम-पूर्णमा X, 16, 8.
 पुत्त-पुत्र II, 16, 1.

पुत्तय-पुत्रक II, 18, 8.
 पुत्ति-पुत्री I, 15, 7.
 पुत्तिया-पुत्रिका VIII, 4, 9.
 पुप्फयंत-पुष्पदन्त, कविनाम I, 2, 9.
 पुरउ-पुरः II, 8, 9.
 पुरयण-पुरजन III, 13, 1.
 पुरंधि-पुरंधि IX, 3, 6.
 पुहइ-पृथ्वी III, 9, 4.
 पुलअ-पुलक III, 4, 3.
 पुव्व-पूर्व II, 2, 2.
 पुव्वुत्त-पूर्वोक्त X, 4, 10.
 पुंडरीय-पुण्डरीक X, 2, 4.
 पूजिअ-पूजित IV, 6, 10.
 पूदी-पर्वतविशेष V, 5, 3.
 पूय-पूजय् °इ IX, 13, 7.
 पूय-पूय (pus) IX, 11, 5.
 पूरिय-पूरित I, 17, 9.
 पेइया-पेटिका I, 7, 2.
 पेक्ख-प्र+ईक्ष् °हि I, 11, 9; °हुं IV, 3, 2;
 °क्खि III, 18, 3; °क्खिऊण VII, 10, 1.
 पेक्खिय-प्रेक्षित VIII, 2, 1.
 पेच्छ-प्र+ईक्ष् °इ V, 15, 1;
 पेच्छंत-प्रेक्षमाण IV, 17, 6.
 पेयवण-प्रेतवन X, 14, 3.
 पेल्ह-प्रेरय् °ह्वि VII, 4, 5.
 पेसण-प्रेषण III, 16, 10.
 पेसिय-प्रेषित III, 16, 8.
 *पोट उदर VII, 10, 7. (पोट D. VI, 60).
 पोट्टिवंत-पुष्टि+मत् I, 12, 1.
 पोथअ-पुस्तक X, 17, 6.
 पोम-पद्म III, 14, 4. (Hem. I, 61).
 पोमराय-पद्मराग X, 2, 5.
 पोमावइ-पद्मावती, स्त्री II, 5, 3.
 पोमिणि-पद्मिनी VII, 13, 1.

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फण-फणा IV, 9, 2.

फणि-फणिन् IX, 5, 8.
 फणिदत्ता-नाग °, स्त्री. X, 6, 9.
 फणिद्-फणीन्द्र II, 4, 8.
 फणिचद्-°पति II, 1, 8.
 फरहरंत-onomatop. III, 13, 5.
 (H फराना)
 फलिह-स्फटिक IV, 12, 2. (Hem I, 186).
 फंस-स्पर्श IX, 10, 5. (Hem IV, 182).
 फाडण-स्फाटन IX, 8, 5 (पाटन acc. Hem.
 I, 198; 232).
 फार-स्फार IV, 11, 5 (M फार)
 *फारक्क-स्फारक (ध्वज). III, 13, 5. The
 tippaṇa on the word is खडा which
 in M. means any coarse cloth).
 *फिट्ट-स्फिट्ट (हिंसायाम्) °इ IX, 21, 2.
 (अंश, acc. Hem. IV, 177).
 फुकर-फूत् कृ °रिवि V, 17, 10.
 फुट्ट-फुट्ट °इति III, 15, 6.
 फुसु-स्फुटम् II, 13, 9. (स्पष्टम् Hem.
 IV, 258).
 फुर-स्फुर °इ IX, 7, 3; °रंत IV, 10, 6.
 फुरिअ-स्फुरित X, 2, 7.
 फुलिग-स्फुलिग IV, 14, 2.
 फेकरंत-फे (फिकी हरिसम्मि D, VI, 83) इति
 शब्दं कुर्वत् I, 17, 6.
 फेड-स्फिट्ट (°हिंसायाम्) °हि V, 5, 9; °डिवि
 X, 27, 9. °डिय V, 5, 7; °डेहुं IV, 13, 7.
 फेफरि-फलविशेष IX, 21, 5.
 *फेर-वारण (taking on a round)
 VIII, 9, 3. (H फेर).

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बडल-बकुल I, 14, 6.
 बरह-ब्रह्मन् X, 8, 9.
 बरहण-ब्राह्मण X, 21, 4.
 बरहिणि-बहिणी II, 15, 2.

बलपअ-बलदेव IX, 7, 9.
 बलहद्-बलभद्र IX, 5, 5.
 बला-अबला VIII, 4, 6.
 बलिअ-बलिन् V, 11, 11.
 बहिणि-भगिनी II, 1, 13.
 बंभवेर-ब्रह्मचर्य IX, 24, 6; (Hem. I,
 59; II, 74).
 बंभण-ब्राह्मण X, 6, 9.
 बारह-द्वादश V, 10, 1; (Hem. I, 219;
 262).
 बाल-बाला I, 3, 8.
 बालपअ-°देव, पु. II, 2, 8.
 बाहिरि-बहिः IV, 14, 5.
 बाहुडि-बहिः I, 12, 10.
 बुज्झ-बुध् °इ VI, 7, 6. °ज्जु II, 14, 3.
 बुज्झाविअ-बोधित VI, 7, 6.
 *बुलाविय-उक्ता I, 15, 6; (बोल-कथ् Hem.
 IV, 2).
 बुहमंगलपव-बुध+मंगलदेव, पु. X, 28, 3.
 बुहयण-बुधजन I, 1, 7.
 बूढउ-बूढः IX, 5, 4 (II. बूढा).
 *बोल-दुमुल II, 3, 1; (D. VI, 90)
 *बोल्ल-कथय् °इ II, 5, 1; °ल्लिवि IV, 12, 6;
 °ल्लंत X, 21, 8; (Hem. IV, 2).
 बोहि-बोधि IX, 16, 9.
 बोहिय-बहित्र (प्रवहण) VIII, 12, 3.
 (D. VI, 96).

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भअ-भूत III, 8, 10.
 भअ-भय III, 12, 12.
 भइय-भूता IV, 11, 3.
 भउहावलि-भू ° I, 16, 12.
 भग्ग-भग्न (Also used as a term of
 abuse) II, 1, 10.
 भज्ज-भार्या VI, 12, 8.

भज्ज-भज्ज् ंजति III, 15, 4.
 भट्ट-भट्ट II, 13, 7.
 भड-भट III, 15, 11.
 भडारअ-भट्टारक VI, 3, 3.
 भडारा-भट्टारक III, 22, 2.
 भडारिअ-भट्टारिका I, 11, 10.
 भडावलेअ-भट+अवलेप (गर्व) III, 11, 7.
 भणिय-भणित II, 1, 12.
 भत्त-भक्त III, 14, 4.
 भत्ति-भक्ति IV, 10, 1.
 भद्-भद्र IV, 17, 7.
 भद्दअ-भाद्रपद (मः६) X, 26, 6.
 भमण-भ्रमण X, 13, 3.
 भमर-भ्रमर I, 16, 11.
 भमाड्ड-भ्रामयति X, 26, 22.
 भमाडिअ-भ्रामित X, 10, 1.
 भयवद्-भगवती VII, 14, 7.
 भयवंत-भगवत् V, 6, 5.
 भरह्-भरत I, 3, 3.
 भरहेसर-भरतेश्वर IV, 4, 10.
 भरिअ-भृत I, 2, 3.
 भल्लुअ-भल्लुक I, 17, 7.
 भवंतर-भवान्तर VIII, 20 2.
 भविस्ति-भवित्री X, 26, 9.
 भविय-भव्य I, 1, 4.
 भवियण-भव्यजन IV, 10, 7.
 भव्व-भव्य IV, 14, 7.
 भाअ-भाव VI, 7, 6.
 भाइय-भ्रातृ IV, 3, 10.
 भामरि-भ्रमि X, 19, 2. (H. भांवर).
 भाअ-भाव IX, 4, 6.
 भाय-भ्रातृ III, 5, 2.
 भायण-भाजन X, 2, 5.
 भायर-भ्रातृ V, 2, 2.
 भारह-भारत (क्षेत्र) V, 1, 5.
 भारिय-बृहत् IV, 17, 5. (H. भारी).
 भालयल-तल I, 16, 13.

भाव-भा °इ I, 14, 9.
 भावड्ड-भावाद्व्य III, 8, 6.
 भाविअ-भावित VI, 15, 11.
 भाविज्ज-भावय् ऋमणि) °इ VI, 3, 4.
 भासिअ-भाषित VII, 6, 2.
 भिंग-भृङ्ग VII, 13, 4.
 *भिडिअ-आक्रान्त III, 15, 3 (H. M. G. भिडना to enter into a close combat).
 भितर-अभ्यन्तर IX, 11, 9.
 भिद्-भिद् °दिवि IV, 9, 5.
 भीय-भीत III, 19, 1.
 भीयंकर-भीतिकर III, 14, 1.
 भीसाणण-भीषण+अनन X, 14, 7.
 भीसावण-भीषण X, 14, 1.
 भुअ-भुज III, 16, 4.
 भुअंग-भुजंग II, 20, 3.
 भुक्खअ-बुभुक्षित VII, 1, 6 (H. भूखा).
 भुक्खा-बुभुक्षा II, 16, 5 (H. भूख).
 भुत्त-भुक्त V, 10, 5.
 भुय-भुज II, 12, 10.
 भुवलया-भुज+लता I, 16, 8.
 भुवंगम-भुजङ्गम I, 1, 5.
 भुभुक्कइ-onomatop. IV, 14, 4.
 भू-भू IX, 6, 7.
 भूयथाण-भूत+स्थान I, 17, 3.
 भूवलअ-भू+वलय II, 18, 10.
 भूवाल-भूपाल X, 29, 5.
 भेय-भेद V, 11, 9.
 भेसह-भेषज VI, 3, 7.
 भोअ-भोग VI, 2, 2.
 भोज्ज-भोग्य VI, 6, 2.
 भोम-भूमि IX, 17, 7.
 भोयण-भोजन V, 10, 2.
 भोयधर-भोग+धरा (भूमि) III, 10, 10.

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मअ-मद III, 18, 11.

मइ-मति V, 17, 7.
 मउड-मुकुट VI, 8, 5 (Hem. I, 107).
 मउडग-मुकुटाग्र VIII, 18, 13.
 मउलिय-मुकुलित III, 4, 13 (Hem. I, 107)
 मकड-मर्कट IX, 13, 6.
 मग-मार्ग्य °भि VII, 14, 6; °गि VII, 13,
 10; °एवि X, 20, 6.
 मग-मार्ग I, 15, 3.
 मगण-मार्गण (tech. term of Jain
 philosophy) IX, 16 7.
 मच्छलोअ-मर्त्यलोक IX, 4, 7.
 मच्छ-मत्स्य VII, 9, 2.
 मच्छर-मत्सर III, 17, 1.
 मज्ज-मथ X, 8, 3.
 मज्जार-मार्जार III, 2, 7.
 मज्जिय-मार्जित III, 19, 3.
 मज्झ-मध्य II, 20, 8.
 मज्झण-मध्यान्ह IX, 20, 14.
 मढ-मठ X, 18, 9.
 मण-मनस् I, 1, 5.
 मणमार-मन्मथ I, 1, 1.
 मणवेय-मनोवेग, पु. VI, 11, 4.
 मणहर-मनोहर I, 16, 5.
 मणिअ-मानित V, 13, 2.
 मणुव-मनुज VI, 4, 2.
 मणोज्ज-मनोज्ञ III, 6, 4.
 मणोरह-मनोरथ II, 14, 12.
 मणोहिराम-मनोभिराम II, 16, 3.
 मण्णाणिज्ज-माननीय VI, 6, 3,
 मण्णणीअ-माननीय VIII, 4, 2.
 मणिअ-मानित II, 8, 11.
 मत्थअ-मस्तक II, 1, 8.
 मइअ-मार्दव IX, 1, 6.
 मइल-मर्दल (वाद्यविशेष) II, 20, 2.
 मयगल-मदगल (गज) II, 19, 9.
 मयच्छि-मृगाक्षी VIII, 14, 6.
 मयण-मदन I, 10, 1.

मयणयण-मृग+नयन III, 2, 10.
 मयणाचालि-मदनां स्त्री III, 5, 10.
 मयरकेउ-मकरकेतु VII, 7, 1.
 मयरहर-मकरगृह (समुद्र) I, 16, 6.
 मयारि-मदारि V, 6, 6
 मयोवर-मृत+उदर I, 17, 6.
 मर-मृ°इ VI, 7, 8; °उं I, 10, 10; °भि VI,
 8, 10; °हुं V, 9, 5. °रिवि V, 10, 8; °रेहु
 I, 13, 3
 मलिय-मृदित VIII, 18, 12 (Hem. IV,
 126).
 मसाण-रमशान I, 17, 10.
 महग्घ-महाघं I, 16, 13,
 महण-मथन V, 13, 10.
 महणील-महानील पु. V, 2, 2.
 महणव-महर्णव IX, 17, 4.
 महरिसि-महर्षि X, 25, 10.
 महल्ल-मदत्+ल्ल (स्वार्थे) III, 2, 9 (D.
 IV, 143).
 महव्वय-महाव्रत IX, 15, 9.
 महुसूयण-मधुसूदन पु. VI, 4, 9.
 महंत-महत् II, 15, 8.
 महायग-महाजन X, 9, 6
 महारअ-मम III, 19, 9 (H. हमारा by वर्ण
 व्यत्यय)
 महिअ-महित (पूजित) V, 10, 1.
 महियल-महीतल I, 3, 12.
 महिल-महिला I, 3, 5.
 महिसि-महिषी X, 2, 1.
 महिहर-महीधर II, 1, 4.
 महु-मधु IX, 4, 8.
 महुयर-मधुकर X, 29, 10.
 मडुर-मधुर I, 2, 2.
 मडुराउरि-मधुरापुरी VI, 4, 8.
 महेंसं-महेश II, 2, 7.
 महोवहि-महोदधि I, 1, 4.
 मंगलएव-°देव, पु. I, 2, 1.

मंजूस-मञ्जूषा V, 8, 8.
 मंड-मण्ड् °एविणु III, 15, 11 (H मांडकर)
 मंड-मर्दे (हठ) II, 11, 1 (Pai. 487. बल
 दि.)
 मंडअ-मण्डप VII, 7, 10.
 मंडिअ-मण्डित III, 22, 8.
 मंत-मन्त्र I, 1, 5.
 मंति-मन्त्रिन् II, 12, 7.
 मंदराअ-मन्दराग IV, 11, 7.
 मंस-मांस-I, 17, 6.
 माअ-मातृ III, 19, 7.
 माणिक-माणिक्य VIII, 8, 10.
 माणिणि-मानिनी I, 10, 1.
 माणिय-मानित VIII, 8, 4.
 माणिवि-मानवी VI, 14, 1.
 माणुण्णइ-मान+उन्नति VI, 5, 5.
 माणुस-मानुष I, 17, 9.
 माम-मातुल II, 10, 10 (H. मामा).
 माय-मातृ III, 9, 1.
 माय-माया IX, 24, 2.
 मायंग-मातङ्ग II, 21, 5.
 मार-मार (मदन) II, 20, 8.
 माल-माला III, 2, 6.
 मालिअ-मालिन् II, 5, 4.
 माहण्प-माहात्म्य I, 4, 9.
 माहव-माधव, पु. VI, 4, 9.
 मि-अपि V, 7, 4.
 मिउ-मृदु V, 18, 1.
 मिच्छअ-मिथ्यात्व IX, 21, 2.
 मिच्छत्त-मिथ्यात्व IX, 12, 3.
 मित्त-मित्र II, 8, 10.
 मिलाविय-मेलापित-II, 20, 1.
 मिलिय-मिलित IV 8, 8.
 मीण-मीन IV, 7, 4.
 मीसिय-मिश्रित I, 12, 6.
 मुअ-मुक्त III, 12, 12.
 मुअ-म् °इ IX, 3, 12.

मुअ मुच °इ IX, 5, 8; °हि IV, 16, 7;
 °अंति I, 3, 9; °इवि VII, 1, 6.
 मुअ-मृत III, 21, 3.
 मुइय-मृता X, 22, 10.
 मुक्क-मुक्त III, 17, 1.
 मुच्छ मूर्च्छा III, 17, 7.
 मुज्झ-मुह्° हि III, 21, 5.
 मुण-मुण् (प्रतिज्ञाने) °इ VII, 14, 3; °हि II,
 13, 8 °णिवि III, 5, 2.
 मुणाल-मृणाल VII, 2, 8.
 मुणिअ-मुनित (मत) III, 5, 1.
 मुणिद-मुनीन्द्र II, 4, 8.
 मुणीसर-मुनीश्वर II, 5, 1.
 मुत्ताहल-मुक्ताफल III, 3, 4.
 मुद्ध-मुग्ध III, 2, 3.
 मुय-मृत VI, 5, 6.
 मुरय-मुरज (वाद्यविशेष) II, 9, 8.
 *मुसुमूर-भञ्ज् °मि IV, 17, 3. (Hem.
 IV, 106)
 मुह-मुख I, 16, 14.
 मुहल-मुखर X, 17, 9.
 मुहवड-मुख+पट III, 8, 7
 मेइणि-मेदिनी I, 3, 10.
 मेट्ट-मैठ (हस्तिपक्ष) IV, 2, 7
 °मेत्त-मात्र III, 11, 1.
 मेत्ति-मैत्री IX, 6, 8.
 *मेर-मर्यादा IX, 24, 6 (D. VI, 113).
 मेरअ-मम VI, 11, 6 (H. मेरा)
 *मेल °ल्ल-मुच् °इ II, 19, 1. (Hem. IV,
 91). °ल्लंत III, 14, 3; °ल्लिवि II, 19, 2.
 मेह°-मेघ° I, 12, 7.
 मेहल-मेखला VII, 13, 5.
 मोक्कल-मुच् °ल्ल I, 12, 7; °ल्लि X, 23, 6;
 °लेवि X, 2, 1.
 मोक्कलअ-मुक्क IV, 17, 10.
 मोडण-मोटन (भजन) III, 7, 7.
 मोणवअ-मौन+व्रत VI, 3, 9.

मोक्षिय-मोक्षिक VII, 7, 10.
मोर-मयूर II, 15, 5.
मोरुल्ल-मयूर+उल्ल (स्वार्ये) II, 15, 10.
मोल्ल-मूल्य II, 17, 3.
मोहिय-मोहित III, 17, 7.

य

य-च I, 15, 3.

र

रअ-रव II, 19, 6.
रअ-रत V, 7, 3.
रइ-रति II, 19, 3.
रइवि-रचयित्वा VIII, 12, 7.
रइविभ्रम-रतिविभ्रमा, स्त्री, VI, 12, 10.
रइवेय-रतिवेगा, स्त्री VII, 7, 5.
रउइ-रौद्र III, 18, 5.
रक्ख-रक्ष् हुं V, 18, 2.
रक्ख-रक्षस् II, 11, 2.
रक्खवाल-रक्षापाल I, 15, 3.
रक्खस्-रक्षस् I, 17, 6.
रक्खासि-राक्षसी II, 11, 1.
रक्खिय-रक्षित I, 3, 8.
रज्ज-राज्य I, 13, 4.
रज्जुय-रज्जु+क IX, 15, 1.
रणगणंति-onomatop. IX, 2, 4.
रणरणअ-रणरणक (जिन्ता) III, 6, 11;
(H. रटना).
रणंत-रणत् III, 3, 5.
रण्ण-अरण्य VII, 1, 11; (Hem I, 66.)
रत्त-रक्त I, 17, 6.
रत्तत्तण-रक्त+त्त्व I, 16, 10.
रत्तदण-रक्त+चन्दन VII, 12, 6.
रत्तंबर-रक्त+अम्बर X, 9, 5.
रत्ति-रात्रि X, 11, 9.

रत्तिय-रक्ता II, 2, 9.
रत्तुप्पल-रक्त+उत्पल I, 4, 8.
रम्म-रम्य IV, 4, 2.
रम्ममाण-रममाण II, 2, 10.
रय-रजस् III, 12, 3.
रयअ-रचित VIII, 7, 6.
रयण-रत्न I, 2, 2.
रयणमअ-रत्न+मय IV, 17, 9.
रयणलेह-रत्नलेखा, स्त्री, VIII, 10, 5.
रयणायर-रत्नाकर I, 3, 4.
रयणावलि-रत्नावली, स्त्री, VII, 16, 4.
रयणि-रजनि IX, 7, 1.
रल्हा-पु. X, 29, 13.
रघण्ण-रम्य I, 3, 5.
रसाल-रस+आल (मत्वर्ये) III, 8, 5.
रह-रथ I, 5, 1.
रहणेउर-रथनूपुर, न. V, 2, 1.
रहस्-रभस III, 2, 2.
रहिय-रहित I, 1, 6.
रंगमाण-रंगत् (रणि-गतौ) VII, 9, 7.
(H. रेंगा to crawl or go slowly)
रंजिय-रक्त III, 3, 1.
राअंय-राजन् I, 13, 8.
राअंय-राग I, 17, 2.
राउल-राज+कुल III, 3, 2.
राण-राजन् I, 13, 6.
राणिय-राज्ञी I, 13, 2.
रायउत्त-राजपुत्र VII, 1, 9.
रायहंस-राजहंस I, 1, 7.
रासहि-रासभी IV, 2, 7.
राहव-राघव VII, 3, 1.
राहुल-पु. X, 29, 13.
रिण-ऋण II, 18, 2.
रिद्धि-ऋद्धि VI, 4, 11.
रिसि-ऋषि VI, 12, 5.
रिसिद-ऋषीन्द्र VI, 1, 9.

रिंगिर-रंग्+इर (ताच्छील्ये) I, 17, 9 (रिंगि
प्रविशति गच्छति वा Hem. IV, 259; रिंगियं
भमणं D. VII, 203).

रुक्ख-वृक्ष I, 13, 7 (Hem II, 127).

रुक्ख-रुक् ई VI, 14, 10.

रुद्ध-रुद्ध II, 15, 8.

रुक्-रुक् ई IX, 4, 4; °रुतं V, 15, 7.

रुहिर-रुधिर III, 15, 8.

रुजंति-रुवन्ति IV, 5, 2 (Hem. IV, 57).

रुंभिय-रुद्ध IV, 10, 6 (Hem. IV, 245).

रुअं व-रूप I, 10, 8.

रुस-रुप् मि IV, 17, 2; °हि III, 12, 10;
°सेवि II, 4, 2.

रेह-रेखा VII, 16, 2.

*रेह-राज् ई I, 3, 10 (Hem. IV, 100)

रोमं च-रोमाञ्च III, 14, 7.

रोय-रोग IV, 13, 3.

*रोल-कलरव II, 3, 1; VII, 13, 5; (D.
VII, 15).

रोव-रुद् ई V, 16, 1; °हि II, 1, 13; °वंत
V, 19, 2.

रोस-रोष III, 18, 2.

रोसिय-रुद्ध I, 17, 1.

ल

ल-ल (ग्रह) °ई II, 6, 5; °एविणु II, 1, 9.

लइ-Interjection I, 11, 10; I, 15, 7;
III, 10, 2 (H. ले).

लइय-लात (गृहीत) II, 6, 10.

लउड-लकुट X, 19, 9.

लक्ख-लक्ष I, 17, 7.

लक्खण-लक्षण I, 17, 11.

लक्खारस-लाक्षा ° III, 2, 4.

लक्खिअ °य-लक्षित VIII, 2, 1.

लगा-लभ I, 16, 13.

लग्गि-लभे (अर्थे) I, 13, 3. (H लिये)

लच्छि-लक्ष्मी VI, 2, 1.

लज्ज-लज्जा V, 16, 8.

लट्ठि-यष्टि I, 16, 12. (Hem. I, 247)

*लडह-रम्य I, 1, 6; II, 14, 1. (also
विदग्ध; D VII, 17).

लडु-(तत्सम) II, 7, 1.

लद्ध-लद्ध V, 17, 2.

लय-लता I, 14, 6.

लयअ-लात (गृहीत) VI, 6, 7.

लयण-लयन (गुहामंदिर) IV, 4, 3.

ललंति-(लल विलासे) VIII, 18, 10.

ललिअ-ललित I, 2, 2.

*लल्लि-सस्पृहं न्यूनं च (D. VII, 26) VIII,
7, 8.

लव-लप् ई III, 11, 10.

लवणणव-लवणार्णव I, 3, 2.

लविय-लपित VII, 11, 17.

लब्भ-लभ (कर्मणि) °ई II, 13, 1.

लह-लभ ई II, 17, 8.

लहरि-(तत्सम) VIII, 12, 8.

लहु-लघु II, 8, 1.

लंकसर-लंकेश्वर IV, 11, 1.

लंछिअ-लाञ्छित I, 3, 1.

लंपड-लम्पट VIII, 15, 5.

लंभ-लभ III, 3, 1.

लायण-लावण्य II, 12, 2.

लित्त-लित I, 5, 8.

लिह-लिह् °हंति IX, 1, 6.

लिहाविय-लिखापितं III, 7, 5.

लिहिय-लिखित I, 16, 7.

लित-लात् (गृह्णत्) IX, 5, 8.

लीण-लीन IV, 10, 8.

लील-लीला II, 12, 10.

लीलावइ-°ती, स्त्री VI, 13, 3.

लुद्ध-लुब्ध I, 14, 8.

लुलाविय-लेलायित II, 20, 4.

*लूरिय-लून VII, 10, 8 (छिन्न, Hem. IV, 124).

लेस-लेस IX, 20, 21.

लोअ-लोक II, 12, 6.

लोहण-लोहन II, 9, 6.

लोयचार-लोकचार III, 8, 11.

लोयण-लोचन II, 1, 6.

लोयाणुवेक्ख-लोक+अनुपेक्ष IX, 15, 9.

लोलिर-लुल्+इर (ताच्छिल्ये) I, 17, 8.

लोह-लोभ II, 9, 10.

लोहिअ-लोहित (रक्त) I, 17, 5.

*ल्लिह-नि+लौ क्लिवि II, 15, 4; V, 15, 9; (Hem. IV, 55. H. लुक्छ to hide).

व

वअ-व्रत II, 6, 10.

वइयर-व्यतिकर (वृत्तान्त) II, 15, 7.

वइर-वैर VI, 4, 4.

वइराय-वैराग्य X, 28, 2.

वइरि-वैरिन् II, 19, 4.

वइवस-वैवस्वत (यम) VII, 9.

वइसर-वि+भि °इ IX, 7, 3.

वइसारिय-प्रवेशित II, 21, 10.

वइसाह-वैशाख III, 19, 2.

(An attitude in shooting).

वग-वक V, 10, 9.

वग्ग-वल्गु °गंति III, 15, 5.

वग्ग-वर्ग X, 16, 1.

वग्घि-व्याघ्री X, 20, 10.

वच्च-वज्र °इ II, 21, 6; (Hem. IV, 225)

वच्छराअ-वत्सराज; पु. VI, 1, 4.

वच्छल-वत्सल III, 6, 8.

वच्छायण-वात्सायन (कामसूत्रकर्ता) II, 9, 3.

वच्छावयंस-वत्स+अवत्स VI, 1, 3.

वज्ज-वाय III, 15, 2.

वज्ज-वादय् (कर्मणि) °इ II, 10, 10.

वज्ज-वज्र IX, 19, 4.

वज्जण-वर्जन V, 12, 2.

*वज्जर-कथय् °इ IX, 12, 4. (Hem. IV, 2).

वट्ट-वृत् °इ I, 10, 10.

वड-वट IX, 21, 4.

*वडण-पतन IV, 14, 2.

वडुय-वडुक VII, 3, 9.

वडु-महत् (वृद्ध) X, 3, 5. (D. VII, 29. H. बड़ा).

वडु-वृष्ट °इ II, 7, 4.

वडु-वृद्ध X, 3, 5.

वड्डिअ-वधित III, 13, 10.

वणणिह-व्रण+निभ IX, 11, 5.

वण्णाल-वनपाल I, 14, 5.

वणसिरि-वनश्री I, 14, 8.

वणि-वणिक II, 10, 5.

वण्ण-वर्ण I, 4, 5.

वण्ण-वर्णय् °मि I, 16, 8; °हुं VII, 16, 1.

वत्त-वृत्त I, 6, 6.

वत्थ-वत्त III, 9, 6.

वद्धावण-वर्धोपन III, 22, 6

(congratulation).

*वमाल-दुमुल III, 3, 5. (D. VI, 90).

वम्मय-वर्ष+क VII, 10, 8.

वम्मह-मन्मथ I, 14, 9 (Hem. I, 242; II, 61.)

वय-व्रत III, 20, 9.

वयण-वदन I, 3, 6.

वयण-वचन I, 15, 8.

वयणुच्छव-वचनोत्सव VII, 4, 1.

वयणुल्ल-वचन+उल्ल (स्वार्ये) VIII, 13, 9.

वयर-वैर VI, 4, 3.

वयवंत-व्रत+वत् IX, 22, 1.

वयहल-व्रत+फल X, 27, 10.

वराइय-वराही VII, 11, 15.

वराय-वराक II, 11, 2.
 वरायअ-वृत् VII, 11, 10.
 वरि-वरम् VI, 5, 6.
 वरिसण-वर्षण X, 29, 9.
 वरिसंत-वर्षेत् I, 10, 8.
 वरिसाउल-वर्षाकुल IX, 14, 3.
 वलिअ-वलि (पसावृत्) V, 17, 9.
 वलित्तअ-वलि+त्रय I, 9, 6.
 वल्लह-वल्लभ V, 3, 10.
 ववहर-व्यवह °इ II, 18, 10.
 ववहार-व्यवहार X, 29, 7.
 वस वसा IX, 11, 8.
 वसण-व्यसन IX, 21, 9.
 वसिअ-उषित X, 18, 9.
 वसियरण-वसीकरण II, 9, 4.
 वहु-वधु X, 14, 11.
 वंकुड-वक I, 2, 4. (Var. IV, 15; Hem. IV, 418 ex.)
 वंकुडिय-वक्ति III, 13, 6.
 वंचण-वञ्चना IX, 13, 4.
 वंछिअ-वाञ्छित I, 2, 11.
 वंदण-वन्दन V, 4, 4.
 वंदणहात्ति-वन्दन+भक्ति V, 8, 1.
 वंदणिज्ज-वन्दनीय IV, 8, 1.
 वंदीयण-वन्दीजन III, 13, 3.
 वंस-वंश III, 4, 1.
 वाअ-वाक् II, 6, 1.
 वाइअ-वादिक II, 11, 6.
 वाइऊण-वादयित्वा I, 12, 2.
 वाइय-वाचित I, 7, 7.
 वाइय-वादित III, 8, 5.
 वाउ-वायु I, 12, 6.
 वाउल-व्याकुल IX, 3, 8. (H. बावला).
 वाउवेअ-वायुवेग, पु. V, 1, 3.
 वाएसरि-वागीश्वरी I, 2, 9.
 वाइअ-वाटक VIII, 8, 3. (H. वाड़ा)
 वाणि-वाणी V, 6, 3.

वामिअ-वल्मीक VI, 4, 5; (H. वामी)
 वाय-वाक् V, 6, 2.
 वाय-भत IV, 9, 7.
 वायअ-वात+क I, 17, 8.
 वायरण-व्याकरण I, 2, 5.
 वायवल-वात+वलय IX, 15, 6.
 वायाहय-वात+आहत III, 6, 6.
 वार-द्वार III, 2, 2.
 वारिय-वारित I, 1, 8.
 वावर-व्यापृ °रति III, 17, 4. °रेइ IX, 13, 2.
 वावल-व्यापृत VII, 1, 12. (Hem. I, 206; D. VII, 54 com. H. वावला).
 वावीस-द्वारिषत् V, 10, 3.
 *वासी-कर्म इति टिप्पणम् S. कुट्टाक J. X, 27, 6.
 वाह-वाष्प VI, 1, 12.
 वाहि-ऊढा I, 13, 6.
 वाहि-व्याधि IX, 5, 4.
 वि-अपि I, 7, 5.
 वि-द्वि III, 8, 7.
 विइण-वितीर्ण VIII, 13, 6.
 विउल-विपुल VI, 16, 7.
 बिउसम्मा-व्युत्सर्ग X, 26, 18 (Hem. II, 174).
 विधोअ-वियोग VI, 1, 11.
 विगय-विगत V, 17, 3.
 विग्गह-विग्रह VII, 7, 1.
 विवित्त-विचित्र I, 14, 4.
 *विच्छीय-विक्षोभ (विरह) X, 1, 4. (विच्छीह D. VII, 62).
 विजयडुंछ-विजयार्थ, प. II, 2, 1.
 विजवाल-विजयपाल, पु. X, 29, 2.
 विज्ज-विद्या II, 4, 2.
 विज्जाणाह-विद्यानाथ II, 6, 1.
 विज्जाणियर-विद्याभिनकर II, 2, 6.
 विज्जावंत-विद्यावत् II, 13, 1.
 विज्जाहर-विद्याधर V, 18, 6.
 विज्जाहिअ-विद्याधिप II, 11, 4.

विजिजमाण-वीज्यमान III, 1, 5.
 विज्जु-विद्युत् VIII, 17, 11.
 विज्जुप्पह-विद्युत्प्रभा, न. II, 2, 5; °भ, पु.
 II, 2, 6.
 विज्जुलवंत-विद्युत्+मत V, 7, 6.
 विट्ठि-वृष्टि IV, 9, 6.
 विट्ठु-विष्णु VII, 7, 3.
 विडअ-विटप II, 7, 9.
 विडवि-विटपिन् IX, 19, 5.
 विडंखिअ-विडंखित II, 9, 10.
 विणअ-विनय I, 2, 10.
 विणडिय-वि+वडिच्च I, 6, 3. (see णडिय).
 विणाभिय-वि+नाभित VI, 6, 1.
 विणास-विनाश I, 1, 1.
 विणासयर-विनाशकर IX, 18, 9.
 विणिग्गअ-विनिर्गत II, 20, 3.
 विणिग्गिअ-विनिर्मित II, 2, 3.
 विणीअ-विनीत VIII, 4, 2.
 विणीसरीय-विनिःसृता IV, 15, 1.
 विणु-विना III, 11, 1.
 विण्णडिअ-(see विणडिय) II, 16, 5.
 विण्णि-द्वि II, 12, 1 (Hem. III, 120).
 विण्डु-विष्णु VII, 9, 3 (Hem. II, 75).
 वित्त-वित्त II, 12, 8.
 वित्त-वृत्त VII, 4, 10.
 वित्ति-वृत्ति III, 2, 5.
 वित्थड-विस्तर (विस्तीर्ण) VIII, 2, 4.
 वित्थरिअ-विस्तृत VII, 5, 11.
 वित्थारिय-विस्तारित VI, 1, 9.
 वित्थिण्ण-विस्तीर्ण I, 3, 3.
 विहमण-वि+दमन IX, 18, 5.
 विहाणिय-विदीर्ण I, 10, 3.
 विहावण-विद्रावण II, 19, 4.
 विपाअ-विपाक X, 12, 8.
 विप्प-विप्र II, 10, 4.
 विप्फार-वि+स्फार् °रेवि X, 8, 2.

विप्फुरंत-वि+स्फुरत् I, 3, 3.
 विप्फुरिअ-वि+स्फुरित III, 16, 9.
 विबुह-विबुध X, 28, 6.
 विब्भम-विभ्रम IX, 11, 2.
 विभत्ति-विभक्ति X, 14, 4.
 वियक्खण-विचक्षण VII, 11, 12.
 वियप्पिअ-विकल्पित I, 14, 12.
 वियरंत-विचरत् II, 19, 4.
 वियसिय-विकसित IV, 7, 6.
 वियंभिअ-विजृम्भित I, 14, 10.
 वियाण-वि+ज्ञा °णेवि VIII, 15, 10.
 वियार-विचार (वृत्तान्त) III, 5, 5.
 वियार-विचार V, 6, 7.
 वियार-वि+दार् °रेवि IV, 5, 1.
 वियाल-विकाल (अन्त) II, 8, 5.
 विरइ-विरति IX, 6, 4.
 विरइय-विरचित II, 9, 3.
 विरत्त-विरक्त VI, 9, 5.
 विरम-विराम IX, 22, 9.
 विरहग्गि-विरह+अग्नि III, 7, 2.
 विराअ-विराग IV, 12, 8.
 विरेइअ-विरेचित II, 20, 9.
 विलक्खी-विलक्षी VI, 12, 6.
 विलय-(तत्त्वम) I, 1, 2.
 विलित्त-विलिप्त II, 7, 7.
 विवज्जिअ-विवर्जित IX, 10, 10.
 विवणम्मण-विवर्ण+मनाः VI, 12, 1.
 विवरीअ-विपरीत II, 13, 3.
 विवरीसर-वि+परि+सृ °इ V, 7, 6.
 विविह-विविध IV, 7, 6.
 विसज्ज-वि+सृज् °इ IX, 23, 8.
 विसज्जिअ-विसर्जित VII, 8, 7.
 विसण्ण-विषण्ण II, 3, 4.
 विसमिय-विषमित X, 14, 4.
 विसय-विषय IX, 18, 1.
 विसयासत्त-विषयासक्त IX, 4, 10.
 विसहर-विषधर V, 18, 2.

विसाअ-विषाद V, 19, 2.
 विसाल-विशाल II, 5, 7.
 विसिद्ध-विशिष्ट I, 15, 10.
 विमुत्त-विमुत्त VIII, 4, 8
 विमुद्ध-विशुद्ध I, 14, 8.
 विहड-वि+घट् °इ III, 8, 10.
 *विहडप्फड-विहल III, 2, 2; VIII,
 15, 9. (Hem. II, 174).
 विहरंत-विहरत् X, 24, 10.
 *विहलंघल-विहल III, 2, 8; III, 6, 5;
 VI, I, 12; X, 8, 3.
 विहंज-वि+मञ्ज् °जेबि, VIII, 17, 4.
 विहा-वि+भा °इ I, 16, 12.
 विहाण-विधान VIII, 17, 8.
 विहि-विधि I, 2, 2.
 विहिअ-विहित I, 16, 5.
 विहुण-वि+धु °इ X, 7, 4.
 विहुर-विधुर II, 13, 3.
 विजझ-विन्ध्य, प. I, 12, 8; II, 2, 11.
 विंभिअ-विस्मित III, 4, 12. (Hem II, 74).
 वीयअ-द्वितीय IX, 22, 5.
 वीयराअ-वीतराग IV, 5, 8.
 वीयवंत-वीर्यवत् VII, 12, 8.
 वीसम-वि+श्रम् °इ I, 14, 3; °हि II, 10, 9.
 वीसामिअ-विश्रमित VI, 9, 3.
 वीसर-वि+स्मृ °इ IX, 4, 5.
 वीसरिअ-विस्मृत II, 1, 3.
 वीहिय-वीक्षित I, 13, 2.
 वीहिय-विभीत X, 7, 8.
 वुक्कंति-वुक् इति शब्दं+कुर्वन्ति IV, 5, 3.
 वुच्चइ-उच्यते VIII, 6, 3.
 वूढमाण-वि+उद्यमान X, 13, 2.
 वुत्त-उक्त I, 13, 2.
 वे-द्वि II, 11, 9.
 वेअ-वेग V, 11, 5.
 वेइ-वेदि VII, 7, 11.
 वेगवइ-वेगवती, स्त्री, VI, 14, 4.

वेदिअ, °य-वेष्टि I, 3, 2.
 वेय-वेद II, 9, 5.
 वेयड्ड-वेद्यर्थ or वैताड्य, प VI, 11, 4; X, 1, 7.
 वेयमइ-वेगवती स्त्री. VI, 16, 3.
 वेल-वेला IX, 23, 6.
 *वेलुहल-कोमल, विलासिन् VII, 2, 8
 (D. VII, 96, वेळ-रम् Hem. IV,
 168)
 *वेल्लंत-व्याकुलीभवत् V, 11, 14. (Hem.
 वेळ-रम् IV, 168, does not suit
 here. H. वेळना to roll in pain)
 वेळि-वेला VIII, 7, 8. (Hem. I, 58).
 वेवाहिय-विवाहित VI, 16, 3.
 वेविर-वेप्+इर (शीले) V, 12, 3; X, 13, 13.
 वेस-वेस्या VIII, 13, 3.
 वेस-वेष IX, 3, 8.
 व्य-°वत् (इव) I, 3, 4. (Hem. II, 150).

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स-स्व VIII, 19, 5.
 सअ-शत VIII, 3, 2.
 सइ-सती I, 14, 1.
 सइं-स्वयम् II, 5, 9.
 सउण-शकुन I, 8, 9.
 सउण-सपुण्य VIII, 2, 4 (उन्नत , टि.)
 सउण्ह-स+उष्ण III, 4, 11.
 सकंठी- (तत्सम) X, 21, 3.
 सकित्तण-स्वकीर्तन X, 28, 10.
 सक-शक्त IX, 6, 7.
 सक-शक् °इ VII, 16, 1; °हि III, 7, 1;
 °हि VI, 4, 5.
 सकर-शर्करा II, 7, 1.
 सकिय-शक्त IX, 8, 3.
 सगोउर-स+गोपूर I, 10, 9.
 सग-स्वर्ग X, 22, 6.

संगमअ-सद्+गमक IX, 19, 11.
 सगिणी-सर्गिणी or स्रग्विणी III, 14, 8;
 VIII, 2, 8.
 सवेयण-स+वेतन VI, 15, 3.
 सच्च-सत्य VII, 14, 7.
 सच्चलच्छीपुर-सत्यलक्ष्मी° VII, 5, 2.
 सच्छ-स्वच्छ VII, 10, 9.
 सज्जय-सज्जा VIII, 5, 5.
 सज्जिय-सज्जित III, 14, 2.
 सज्झाअ-स्वाध्याय IX, 20, 7.
 सट्ठि-षष्टि IV, 17, 7.
 सणराल-स+नालीक (?) IV, 13, 9.
 सणाह-सनाथ II, 14, 6.
 सणिद्ध-स्रिग्ध VIII, 14, 7.
 सणेउर-स+चूपुर VII, 13, 5. (VarI, 26).
 सणेह-सनेह II, 17, 6.
 सण्णज्झ-सम्+नह् °इ III, 12, 1.
 सण्णय-सन्नत IV, 10, 1.
 सण्णाण-सद्ज्ञान VI, 10, 1.
 सण्णास-सन्यास V, 12, 9.
 सण्णाह-सन्नाह III, 14, 7.
 सणिह-सन्निभ IX, 10, 4.
 सण्ह-सङ्ग X, 17, 2. (Hem. I, 118)
 सत्त-सप्त III, 8, 8.
 सत्तम-सप्तम X, 16, 4.
 सत्ति-शक्ति II, 9, 5.
 सत्थ-शास्त्र VIII, 8, 4.
 सह-शब्द III, 18, 5.
 सहह-श्रद्धा IX, 21, 3.
 सहंत-शब्दं कुर्वत् II, 11, 5.
 सहंसण-सम्यक्+दर्शन X, 25, 7.
 सपोत्थय-स+पुस्तक VII, 13, 4.
 सप्प-सर्प IV, 9, 2.
 सम्भाव-सद्भाव X, 9, 1.
 समक्ख-समक्ष II, 12, 5.
 समग्ग-समग्र II, 20, 6.
 समग्गल-समग्र+ल II, 7, 7; VII, 16, 10.

समच्चिय-समर्चित VIII, 9, 11-
 समणियर-सन्निकट II, 6, 7.
 समणिरया-शम+निरता II, 6, 8.
 समत्त-सम्यक्त्व IX, 13, 1.
 समत्थ-समर्थ IV, 17, 1.
 समप्पिअ-समर्पित II, 15, 8.
 समरीण-श्रान्त VIII, 9, 7.
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 समागय-°गत VII, 13, 1.
 समाणिया-°निका VIII, 5, 12.
 समायअ-°गत IV, 6, 4.
 समायर-°वर °इ V, 10, 9.
 समाव-सम्+आप् °इ IX, 14, 11.
 समासिय-°सित IX, 22, 2.
 समाहिगुत्त-समाधिगुप्त, पु. II, 6, 9.
 समिच्छिअ-समिष्ट I, 1, 12.
 समिद्ध-समृद्ध II, 2, 5.
 समीउ-समीपम् X, 4, 1.
 समुज्जल-समुज्ज्वल IV, 17, 9.
 समुट्ठिअ-समुत्थित II, 7, 9.
 समुण्णह-समुन्नति II, 20, 6.
 समुह-समुद्र I, 2, 8.
 *समुग्गिडिय-सम्+आक्रान्त VIII, 15, 10
 (see भिडिअ)
 समुह-सन्मुख V, 17, 10.
 समोडिअ-सम्+मोडित (मुट आक्षेपमर्दनबन्धनेषु)
 VIII, 7, 10.
 सम्मह-सन्मति, पु. II, 8, 4.
 सम्मत्त-सम्यक्त्व V, 4, 3.
 सम्माणिअ-सन्मानित II, 10, 8.
 सम्मुह-सन्मुख II, 5, 1.
 सय-शत I, 1, 9.
 सय-स्व or शत VI, 8, 8.
 सयण-स्वजन IX, 6, 8.
 सयमेव-स्वयमेव II, 13, 2.
 सयल-सकल I, 14, 6.
 सयंभु-स्वयम्भ, पु. I, 2, 9.

सया-सदा X, 15, 9.
 सयाण-सज्ञान II, 5, 9 (H. सयाना, M. साहाणा).
 सर-सरस् I, 14, 1.
 सर-शर III, 12, 12.
 सर-स्वर I, 14, 8.
 सर-स्पृहि II, 10, 2.
 सर-सृइ II, 21, 6; उं VII, 11, 15,
 सर-स्मरंमि I, 1, 2.
 सरण-शरण IV, 5, 10.
 सरमंजूस-स्मरमंजूषा, स्त्री VI, 14, 5.
 सरय-शरद् II, 17, 4.
 सररुह सरोरुह X, 3, 1.
 सरलिम-सरलिमन् I, 16, 7.
 सरवर-सरोवर I, 1, 7.
 सराय-सराग IV, 16, 2.
 सरासइ-सरस्वती I, 2, 1.
 सरिय-सृत I, 16, 1.
 सारिस-सदृश III, 22, 1.
 सरीर-शरीर I, 16, 2.
 सरुव-स्वरूप I, 11, 7.
 सरोय-सरोज I, 3, 10.
 सरोस-स+रोष II, 3, 3.
 सलक्खण-सलक्षण III, 4, 10.
 *सलवल-onomatop^०लंत IX, 23, 10;
 X, 23, 10; लंति I, 4, 4; लिअ III,
 18, 8; V, 10, 3; लेइ IV, 15, 5.
 सलह-श्लाघा VI, 15, 1.
 सलहिज्जमान-श्लाघ्यमान III, 1, 9. (Hem.
 IV. 88).
 सलेहण-सलेखन (Jain form of termi-
 nating life by abstention from
 food) VI, 6, 8; IX, 23, 8.
 सलोणअ-स+लावण्य X, 1, 3.
 सल्ल-शल्य IX, 12, 2.
 सल्लिय-शल्यित X, 7, 3.
 सवण-भ्रवण (कर्मः) I, 2, 2; V, 15, 8.

सवण-शकुनि VII, 5, 10.
 सवण-शकुन VII, 2, 3.
 सवहणाइ-शपथ+आदि III, 8, 9 (Var. II,
 15, 27).
 सविवाय-सविपाक IX, 14, 1.
 सव्व-सर्व II 6, 3.
 सव्वत्थ-सर्वार्थ X, 27, 10.
 सव्वंग-सर्वाङ्ग II, 6, 3.
 सव्वायर-सर्वादर IX, 20, 9.
 ससहर-शशधर II, 7, 4.
 ससि-शशिन् I, 16, 1.
 ससुर-श्वशुर II, 10, 7.
 *सह-राज् इ I, 16, 13 (Hem. IV, 100).
 सहजाय-सह+जात VI, 2, 6.
 सहयर-सहचर II, 13, 10.
 सहल-सफल III, 9, 5.
 सहस-सहस्र I, 3, 2.
 सहसत्ति-सहस्रा III, 16, 5.
 सहाअ^०-स्वभाव I, 15, 2.
 सहाअ-सहाय V, 18, 7.
 सहास-सहस्र IV, 4, 3.
 सहिअ-सहित VII, 7, 3.
 सहिय-सखिन् III, 6, 1.
 सहुं-सह I, 10, 9.
 सहोयर-सहोदर V, 7, 8.
 संक-शंक् इ X, 7, 6; हु II, 21, 6.
 संकर-शंकर IX, 17, 10.
 संकाइय-शंकादिक IX, 21, 3.
 संकिअ-शंकित V, 15, 3.
 संखेव-संक्षेप III, 7, 3.
 संगहिअ-संगृहीत V, 10, 1.
 संगाम-संप्राम III, 14, 8.
 संघड-संघट् ०इ X, 16, 7.
 संघाअ-संघात IX, 12, 1.
 *संचडिअ-सम्+आलुड VII, 14, 10 (Hem.
 IV, 206, H. चडना)

संचल्लिअ-संचलित III, 1, 5.
 संच्छायअ-संच्छादित I, 11, 8.
 संजणिय-संजनित II, 14, 12.
 संजम-संयम I, 1, 7.
 संजलिय-संज्वलित II, 14, 7.
 संजाय-संजात II, 1, 2.
 संजुअ-संयुक्त I, 16, 8.
 संजुत्त-संयुक्त III, 3, 11.
 संजोइअ-संयोजित VII, 8, 7.
 संझा-सध्या X, 9, 5.
 संठिय-संस्थित III, 2, 2.
 संताअ-संताप VII, 7, 4.
 संताडिय-संताडित IV, 2, 6.
 संति-शान्ति II, 12, 7.
 संतुट्ठ-संतुष्ट II, 16, 7.
 संतोस-संतोष II, 16, 4.
 संथव-सं+स्थापय् °हि I, 11, 10; °वंतु IX, 18, 3.
 संथुणण-संस्तवन IV, 5, 8. (Hem. IV, 241).
 संथुव्वमाण-संस्तुयमान III, 1, 7.
 संधिय-संहित VI, 14, 6.
 संपइ-सम्पत्ति II, 13, 1.
 संपज्ज-सम्+पद् °इ II, 16, 1; °हि IX, 17, 5; °हुं IX, 16, 3.
 संपड-सम्+पत् °इ I, 10, 7; °उ IX, 16, 4. (M. सापडणे).
 संपण्ण-सम्पन्न IX, 6, 9.
 संपत्त-सम्प्राप्त II, 1, 11.
 संपय-सम्पद् I, 1, 9.
 संपाड-सम्+पातय् °इ II, 7, 2.
 संपीडिय-सम्पीडित V, 8, 4.
 संपीणिय-सम्प्रीत II, 14, 10.
 संपुण्ण-सम्पूर्ण IV, 9, 8.
 संपेसिअ-सम्प्रेषित IV, 1, 6.
 संबोह-सम्+बोधय् °हिवि VII, 11, 19.
 संभर-सम्+भृ °हि VII, 16, 10.
 संभरअ-संभृत VI, 15, 12. (सम्भलना to steady).

संभरीअ-संभृत I, 12, 8.
 संभासिअ-सम्भाषित VIII, 7, 2.
 संभूय-सम्भूत IV, 9, 6.
 संमाणिअ-सन्मानित III, 10, 4.
 संमुहिय सम्मुखी III, 2, 9.
 संरक्खिय-संरक्षित VIII, 2, 2.
 संवर-सम्+वृ °हि III, 19, 8; °रेइ IX, 13, 1; °रेवि X, 24, 1.
 संवलिय-संवलित V, 19, 10.
 संसअ-संशय I, 13, 8.
 संसग्ग-संसर्ग II, 14, 1.
 संसाहिय-संसाधित VI, 16, 6.
 संस-शस्य IV, 6, 6.
 संसि-शंसित VI, 1, 3.
 संसिअ-संसिक्त II, 14, 8.
 साअ-शाप II, 4, 2.
 साणुराय-सानुराग III, 22, 6.
 साम-साम (वेद) II, 20, 1.
 साम-शामय् °हि II, 4, 7.
 सामण्ण-सामान्य I, 15, 5.
 सामाइअ-सामायिक IX, 23, 2.
 सामि-स्वामिन् III, 11, 5.
 सामिणि-स्वामिनी V, 15, 5.
 सामिसाल-स्वामिन्+सार (भ्रेष्ठ) I, 7, 4.
 सायर-सागर II, 2, 2.
 सारअ-सर्व I, 16, 2 (H. सारा)
 सारणि-(तत्सम) I, 3, 10.
 सारहि-सारथि III, 16, 6.
 सारिअ-सारित I, 16, 2.
 सारिज्जअ-सारि+यूत VIII, 15, 8.
 सालि-शालि I, 3, 8.
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 साव-शाप II, 21, 3.
 सावत्थि-प्रावस्ती, न. X, 6, 2.
 सावय-प्रावक IX, 16, 2.
 सासय-शाश्वत I, 1, 9.
 साह-साधय् °हिवि IV, 1, 1.

साहण-साधन I, 11, 10.
 साहामय-शाखामृग IV, 5, 3.
 साहुकार-साधुकार X, 5, 8.
 सिअ-शिव, पु. IV, 3, 1.
 सिक्खावय-शिक्षावत IV, 1, 8.
 सिग्घ-शीघ्र IV, 6, 1.
 सिट्ठी-भ्रष्टिन् VIII, 4, 4.
 सिमिर-शिविर VII, 6, 5.
 सिय-सित I, 16, 11.
 सिय-शीत III, 12, 6.
 सिर-सृत IV, 12, 9.
 सिर-शिरस् II, 20, 9.
 सिररुह-शिरोरुह I, 16, 14.
 सिरि-श्री I, 2, 9.
 सिरिसेणा-श्रीषेणा, स्त्री, V, 5, 2.
 सिल-शिला IV, 12, 2.
 सिलवद्-शिखिन् IV, 13, 10.
 सिव-शिव (मोक्ष) I, 1, 3.
 सिविण-स्वप्न X, 27, 5. (Hem I, 46.)
 सिसिर-शिशिर IX, 14, 4.
 सिगु-शिखु X, 7, 2.
 सिहर-शिखर VI, 3, 6.
 सिहि-शिखिन् II, 15, 6.
 सिग-शृङ्ग III, 3, 3.
 सिचिअ-सिञ्चित (सिक्) IV, 3, 7.
 सिभ-लभन् IX, 11, 3.
 सिंहवार-सिंहद्वार III, 9, 10.
 सीयलत्त-शीतलत्व III, 10, 8.
 सीलगुत्त-शीलगुप्त, पु. IX, 1, 10.
 सीस-शीर्ष I, 17, 8.
 सीस-शिष्य X, 28, 3.
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 सीहु-सीधु (सुरा) IX, 21, 6.
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 सुअ-श्रुत I, 2, 5.
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 सुअ-शुक VIII, 4, 3.
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 सुअंध-सुगंध I, 12, 6.
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 सुईण-स्वप्न VIII, 4, 8.
 सुउत्ति-सूक्ति V, 10, 7.
 सुक्क-शुक IX, 11, 10.
 सुक्क-शुक I, 10, 6.
 सुखेयरि-सुखेचरी VI, 14, 4.
 सुछंद-सुछन्दस् VIII, 4, 10.
 सुजंत-सुयन्त्र IV, 10, 5.
 सुझाण-सुध्यान V, 6, 8.
 सुहु-सुष्टु VII, 5, 12.
 सुण-श्रु^०इ X, 28, 9^०णि II, 10, 4. °णिवि
 II, 5, 1. °णीकण VIII, 4, 1.
 सुणंदा-सुनन्दा, स्त्री, VI, 10, 4.
 सुणाण-सुज्ञान VI, 3, 7.
 सुणिम्मल-सुनिर्मल V, 7, 6.
 सुतेअ-सुतेजस् VII, 7, 1.
 सुत्त-सुप्त IX, 7, 2.
 सुत्तधारि-सूत्रधारिन् IV, 12, 4.
 सुत्तिय-सुप्ता I, 8, 5.
 सुत्थिय-सुत्थित IX, 7, 7.
 सुथुव्व-सु+स्तू (कर्मणि) °इ V, 6, 3.
 सुथूल-सु+स्थूल IX, 22, 3.
 सुंदसण-सुदर्शन II, 14, 4.
 सुदित्तिवंत-सुदीप्तिवत् I, 12, 1.
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 सुदेअ-सुदेव V, 6, 2.
 सुद्ध-शुद्ध II, 3, 8.
 सुपसण्ण-सु+प्रसन्न X, 26, 5.
 सुप्पयंड-सु+प्रचण्ड I, 8, 6.
 सुमर-सृ^०इ III, 10, 7; °हि IX, 1, 4;
 °रत I, 1, 12.

सुमिता-सुमित्रा, स्त्री, X, 18, 4.
 सुमोक्षिय-सु+मौक्तिक IV, 6, 8.
 सुय-श्रुत V, 2, 8.
 सुय-सुत III, 21, 1.
 सुय-शुक VIII, 12, 7.
 सुय-स्वप् ०यंति I, 3, 9; हि VIII, 11, 10.
 सुयण-सुजन I, 1, 6.
 सुयाण-सुज्ञान II, 3, 8.
 सुर-सुरति II, 9, 9.
 सुरणाह-सुरनाथ V, 13, 7.
 सुरराज-सुरराज III, 18, 9.
 सुरलोअ-सुरलोक III, 5, 6.
 सुरवह-सुरपति III, 1, 4.
 सुरसरि-सुर+सरित् III, 9, 4.
 सुरहर-सुरगृह VI, 3, 10.
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 सुरिंद-सुरेन्द्र I, 12, 5.
 सुरूव-सुरूप IV, 16, 7.
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 सुरोहराअ-सुर+ओघ+राग VI, 9, 1.
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 सुव-स्वप् ०इ X, 6, 5.
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 सुव्वअ-सुव्वत, पु. II, 3, 5.
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 सुसोह-सु+शोभ II, 9, 4.
 सुसोहण-सु+शोभन II, 20, 9.
 सुसोहिअ-सु+शोभित VII, 3, 10.
 सुह-सुख I, 1, 3.
 सुह-शुभ V, 5, 1.

सुहड-सुभट III, 10, 2.
 सुहय-सुभग IX, 9, 8.
 सुहयर-सुखकर II, 9, 7.
 सुहावह-सुखावह I, 2, 2.
 सुहि-सुहृद् VIII, 11, 9.
 सुंड-शुण्ड II, 20, 4.
 सूय-शुक VI, 12, 6.
 सूय-सूत (mercury) IX, 6, 6.
 सूरप्पह-सूरप्रभ, पु. V, 5, 2.
 सूल-शूल I, 17, 4.
 सूव-श्रुत III, 6, 10.
 सूहअ-सुभग VI, 7, 2.
 सेज्जा-शय्या X, 15, 10. (Hem. I, 57; II, 24. H. सेज).
 सेठि-धेठिन् VIII, 5, 2.
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 सेणि-भ्रेणि V, 1, 11.
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 सेय-स्वेद III, 19, 3.
 सेय-ध्वेत I, 4, 4.
 सेव-सेवा II, 4, 6.
 सेल-शैल II, 2, 11.
 सेविअ-सेवित I, 16, 3.
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 सेवलि-शाल्मलि (तरु) VIII, 7, 7.
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 सोणिय-शोणित IX, 11, 10.
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 सोमराअ-सोमराज VIII, 4, 10.
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सोलह-षोडश X, 17, 9.
 सोव-स्वप् °इ VIII, 13, 5; °दि VI, 9, 5.
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 सोवीर-सौवीर (buttermilk) IX, 14, 8.
 सोह-शोभा II, 1, 8.
 सोह-शोभ् °इ I, 15, 4; °हंति, I, 16, 11.
 °हेविण् X, 28, 6.
 सोहण-शोभन VI, 4, 2.
 सोहमाण-शोभमान IV, 4, 5.
 सोहल-शोभा+ल (मत्वर्थे) I, 9, 10.
 सोहा-शोभा I, 16, 8.
 सोहायमाण-शोभमान I, 3, 4.

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हई-हता IV, 9, 6.
 हउं-अहम् II, 5, 8.
 हक्क-हक् इति शब्दः III, 14, 3. (H. हांक)
 हट्ट- (तत्सम-market) III, 8, 4.
 *हट्टु-अस्थि III, 15, 9 (D. VIII, 59).
 हण-हन् °इ V, 14, 8; °णंत V, 19, 1; °णेविण्
 X, 5, 4; °णिधि X, 8, 8.
 हणण-हनन II, 3, 10.
 हणिअ-हत II, 17, 10.
 हत्थ-हस्त III, 11, 1.
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 हय-हत III, 15, 1.
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 हर-हृ °रंत III, 13, 6; °रिधि II, 5, 3; °रैमि
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 हराविय-हारापित VIII, 6, 1. (H. हराना
 to defeat)

हरि-हरित् IV, 12, 2; X, 2, 5.
 हरिय-हरित I, 14, 6.
 हरिय-हृत III, 17, 10.
 हरिवीढ-हरिषोढ (सिंहासन) IV, 12, 1.
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 हरिसिय-हृष्ट III, 9, 3.
 हरिसुकुंठ-हर्षोत्कण्ठ II, 21, 4.
 °हल-फल X, 27, 10.
 हलहर-हलधर IX, 17, 11.
 *हले-आमन्त्रणे अव्ययम् VIII, 16, 7.
 (Hem. II, 195.)
 *हल्लिय-चलित IV, 2, 3 (D. VIII, 62;
 H. हलना to shake)
 *हल्लोहलि-व्याकुल VII, 10, 13. (Hem.
 IV, 396 ex.)
 हव-भू °इ III, 19, 9; °वेसइ IV, 17, 5;
 °वेइ IX, 14, 11.
 हसंत हसत् I, 3, 10.
 हंसरह-हंसरथ, पु. VI, 13, 9.
 हालिणि-हलिनी (कृपक-स्त्री) I, 3, 7.
 हिअअ-हृदय I, 11, 1.
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 हिट्टु-हृष्ट II, 12, 8.
 हिंड-(हिडि-गत्यनादयोः) °मि IV, 17, 10;
 °इ V, 15, 2; °डंत III, 14, 5.
 हिंडिय-हिडित VIII, 12, 8.
 हिमवंत-हिमवत् III, 12, 7.
 हिय-हृदय I, 14, 12.
 हियय-हृदय I, 1, 9.
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 हीलण-हेलन III, 1, 7.
 हुआस-हुताश III, 13, 3.

हुआसन-हुताशन I, 1, 8.

हुअ-भूत II, 2, 6.

हुकरंति-हुं कुर्वन्ति III, 17, 2.

हुय-भूत II, 12, 7.

हुव-भूत V, 11, 11.

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हुंत-भवत् V, 17, 8.

हुअ-भूत V, 15, 4.

हुई-भूता III, 5, 10.

हुव-भूत VI 10, 5

*हेट्टामुह-अधोमुख V, 16, 8 (Hem II, 141).

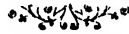
होइ-भवति I, 13, 4; °एजहि VI, 4, 6; °एवि

II, 3, 5; °एविणु III, 10, 10; होति I,

13, 4; °वि V, 11, 3; °सइ II, 5, 6;

°सहि II, 5, 7; °समि V, 18, 7; °हइ I,

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WITH NOTES.

INDEX OF PERSONAL NAMES WITH NOTES.

अकलंकदेव I, 2, 8. A Jain logician (see Intro.)

अजवर्मा or अजय^० (अजवम्म) III, 5, 8. King of Girinagara, who married his daughter मदनावली to करकंड.

अजितांगी (०यंगि) III, 5, 8. Wife of अजवर्मा of Girinagara, mother-inlaw of करकंड.

अनंगलेखा (०लेह) VII, 16, 2. X, 24, 4. A विद्याधरी of तिलकद्वीप married by करकंड.

अमितवेग (अमिय^०) V, 4, 2; V, 9, 9; V, 11, 1. A विद्याधर, friend of नील; lived at गगनतल. He and his brother सुवेग picked up the image of पार्श्वनाथ from पूरी hill, and deposited it on the hill near Terapur where it was discovered by करकंड, buried in an ant-hill.

अरिदिमन VIII, 1, 5. King of Ujjain (for story see Intro).

अरिविंदु II, 16, 3. King of Benares.

अर्जुन (अज्जुण) X, 22, 7. सुमित्रा reborn as.

आहुल X, 29, 13. Son of the minister who urged कनकामर to compose the work.

काञ्चनमती (कंचनमई) VI, 16, 3. A विद्याधरी of कनकपुर married by नरवाहनदत्त

कनकप्रभ (कणयप्पह) VII, 14, 10; VII, 15, 7. A विद्याधर of तिलकद्वीप, who married his daughter कनकप्रभा to करकंड.

कनकप्रभा (कणयप्पह) VII, 15, 1. A विद्याधरी of तिलकद्वीप, married by करकंड.

कनकमती (कणयमई) VI, 14, 9; VI, 15, 1. A विद्याधरी of कनकपुर.

कनकामर (कणया^०) I, 17, 11; II, 21, 10; III, 22, 21; IV, 17, 9; V, 19, 9; VI, 16, 10; VII, 16, 10; VIII, 20, 14; IX, 24, 12; X, 28, 2; X, 29, 13. The author of करकंडचरित (see Intro)

करकंड I, 2, 3; II, 7, 3; etc. The hero of the poem.

कुसुमदत्त I, 6, 7; X, 13, 5 The

garland-maker of कुसुमपुर who had brought up पद्मावती.

कुसुमदत्ता I, 6, 9. Wife of कुसुमदत्त of कुसुमपुर.

कुसुमदत्ता I, 15, 9. Wife of the forest-guard of दंतीपुर who had found पद्मावती in the forest.

कुसुमावलि VII, 16, 4; X, 24, 3. A विद्याधरी of तिलकद्वीप married by करकंड

केतुमती (केतुमई) VI, 12, 1. A विद्याधरी of जयंती.

गुणनिकेत (णिकेत) II, 2, 8; II, 5, 6. A विद्याधर who became a मातंग by the curse of a sage. He brought up करकंड till the latter was crowned king of दंतीपुर.

गौरी (गउरि) II, 2, 7. Consort of Siva

चंद्रलेखा (चंदलेह) VII. 16, 3; X, 24, 4. A विद्याधरी of तिलकद्वीप married by करकंड.

चंद्ररिं (चंदारिसि) X, 28, 1. The gotra of कनकामर the author,

जयदेव (एव) I, 2, 9 A Jain author. (see Intro)

तार II, 2, 3. He is said to have raised the Vijayardha mountain. (असुरदेवता इति टिप्पणम्)

दशरथ (दसरह) III, 1, 12. King of Ayodhya, father of Rama,

दामोदर (एर) III, 21, 10; IX, 17, 10. epithet of Vishnu.

धनदत्त (धणयत्) X, 10, 9 A merchant of नालंद.

धनदत्त (धणयत्). X, 1, 14. Cowherd of

धनमित्र of तेरापट्टन who was born as करकंड in the next birth.

धनपाल (धण°) X, 10, 10. The son of धनदत्त merchant of नालंद.

धनमती (धणमई) X, 10, 8. Daughter of वसुमित्र and नागदत्ता of ताम्रलिप्ति, and married to धनपाल of नालंद

धनमित्र (धणमित) X, 1, 11. A merchant of तेरापट्टन.

धनमित्रा (धणमिता) X, 10, 9. Wife of धनदत्त merchant of नालंद.

धनवती (धणवइ) X, 1, 12. Wife of धनमित्र merchant of तेरापट्टन.

धनश्री (धणसिरी) X, 10, 8. Second daughter of वसुमित्र and नागदत्ता of ताम्रलिप्ति, married to वसुमित्र of कौशाम्बी

धाडीवाहन (°णु) I, 4, 10; II, 5, 2; III, 11, 8. King of चम्पा, father of करकंड. (See Notes I, 4, 10).

धूमकेतु (°उ) VI, 10, 4. A विद्याधर ruling at जयंती in विद्याधर-पर्वत.

नरवाहनदत्त (ण°) V, 19, 9. etc. Prince of कौशाम्बी. (for story see Intro).

नागदत्त (णाय°) X, 6, 3. A merchant of श्रावस्ति.

नागदत्ता (णाय°) X, 6, 7. Wife of नागदत्त of श्रावस्ति.

नागदत्ता (णाय°) X, 10, 6; Wife of वसुमित्र of ताम्रलिप्ति, the faithless wife of नागदत्त in her former birth.

नारायण (ण°) X, 25, 3. An epithet of Vishnu.

नील (णी°) V, 2, 2; V, 3, 8; X, 1, 8. A विद्याधर who ruled at रथनूपुर but

later on migrated to तेरापुर and built the first cave there.

पद्मदेव (पद्मएउ) VI, 11, 3. A विद्याधर of उप्पलखेडि

पद्मावती (पद्मवह, पोमा°) I, 7, 9; II, 1, 12; II, 5, 3; II, 6, 7; III, 9, 1. The daughter of वसुपाल king of कौशाम्बी, wife of धाडीवाहन king of चम्पा and mother of करकंड the hero.

पवनवेग (पवनवेउ) II, 12, 4. A राक्षस.

पवनवेग (पवनवेउ) VI, 11, 4. A विद्याधर son of मनोवेग.

पार्श्व जिनेन्द्र (पास जिणिंद) V, 2, 5. The 23rd Tirthankara.

पुष्पदन्त (पुष्कयंत) I, 2, 9. A Jain Apabhramsa poet (see Intro).

प्रद्युम्न (पञ्जुण्णु) III, 21, 10. Son of दामोदर (कृष्ण).

बलदेव (°एउ) IX, 7, 9; X 25, 3. The elder brother of नारायण.

बलभद्र (°हद्) IX, 5, 5. same as बलदेव.

बालदेव II, 2, 8. The Vidyadhara who took Karakanda away from his mother.

भरतेश्वर (°हेसर) IV, 4, 10; V, 5, 5. The first Chakravarti, son of कृष्णभदेव, the first Tirthankara.

भूपाल (भूवाळ) X, 29, 5. A king contemporary of our author (see Intro).

मंगलदेव (°एव) I, 2, 1; X, 28, 3. The teacher of कनकामर.

मतिवर (मद्) IV, I, 1; IV, 1, 3 The minister of करकंड.

मदनदेव (मयणएउ) VI, 11, 3. The son of पद्मदेव विद्याधर He was transformed into a parrot by the daughter of a sage.

मदनामर (मयणामर) VI, 10, 8; VI, 12, 2; VI, 12, 6. Same as मदनदेव.

मदनावलि (मयणा°) III, 5, 10; V, 15, 1. Daughter of अजवर्मा of गिरिनगर and wife of करकंड.

मधुसूदन (महसूयण) VI, 4, 9. A Brahman of मथुरा (for story see Intro).

मनोवेग (मणवेय) VI, 11, 4. A विद्याधर of उत्तरवेद्यर्ध; father of पवनवेग.

महानील (महणील) V, 2, 2. Brother of नील.

महेश (°स). II, 2, 7. God Siva.

माधव (माहव) VI, 4, 9. A Brahman of मथुरा (for story see Intro.)

यशोधर (जसहर) V, 8, 10. A मुनि met by अभितेवग and सुवेग in the सहस्रकूट चैत्यालय at Terapur.

यशोधर (जसहर) X, 5, 1. A मुनि whom करकंड in his former life wanted to worship.

यशोभद्र (जसहद्) II, 7, 5; II, 8, 1. A मुनि who came to the cemetery of दंतीपुर.

रतिविभ्रमा (रदविभम) VI, 12, 10; VI, 15, 9; VI, 16, 2. A विद्याधरी of कनकपुर married by नरवाहनदत्त.

रतिवेगा (रदेवय) VII, 7, 5; X, 24, 2. The princess of सिंहल married by करकंड.

रत्नलेखा (रयणलेह) VIII, 10, 5.
A damsel of छोहारद्वीप married by
नरवाहनदत्त.

रत्नावली (रयणावलि) VII, 16, 4;
X, 24, 3. A विद्याधरी cf तिलकद्वीप
married by करकंड.

रत्नो X, 29, 13. Son of the minister
who patronised कनकामर.

राघव (राहव) VII, 5, 1. The des-
cendant of रघु i. e. राम.

राघव V, 5, 1. Ancestor of सूरप्रभ who
built the Jain temple on पूदी hill.

राहुल X, 29, 13. Son of the minister
who patronised the author.

लंका IV, 11, 1; V, 5, 1. The capital
of रावण and his descendants.

लंबल्लंभा VIII, 13, 1. The bawd
(कूटिनी) of खंभायच who gave shelter
to रत्नलेखा.

लीलावती (°वद) VI, 16, 3. A विद्याधरी
of कनकद्वीप married by नरवाहनदत्त.

वत्सराज (वच्छराज) VI, 1, 4. King of
कौशाम्बी, father of नरवाहनदत्त.

वरदत्त VII, 1, 10. The minister of
अरिदमन.

वसुदत्त X, 11, 2. Son of वसुपाल, mer-
chant of कौशाम्बी.

वसुपाल I, 7, 9; X, 12, 6. King of
कौशाम्बी, father of पद्मावती the mother
of करकंड.

वसुपाल X, 9, 12. King of चंपापुरी, father
of धाडीवाहन.

वसुपाल X, 23, 7. Son and successor
of करकंड.

वसुमती (°मह) X, 9, 12. Wife of king
वसुपाल of चंपा, and mother of धाडीवाहन.

वसुमती (°मह) X, 11, 1. Wife of वसुपाल
merchant of कौशाम्बी.

वसुमती (°मह) X, 12, 6. Wife of वसुपाल
king of कौशाम्बी.

वसुमित्र (°त) X, 10, 6. A merchant
of ताम्रालिप्ति.

वात्सायन (वच्छायन) II, 9, 3. The author
of कामसूत्र a work on erotics. It is
used here in the sense of the
science of erotics.

वायुवेग (वाउवेउ) V, 1, 3. A विद्याधर
who narrated to करकंड the account
of the building of the cave at
Terapur.

विजयपाल (विनवाल) X, 29, 1. A king
of आसादन, contemporary of कनकामर.

विद्युत्प्रभा (विज्जुप्पह) II, 2, 6. King of
विद्युत्प्रभा, father of गुणनिकेत.

विमलादेवी (°एवि) VI, 13, 10. Wife of
हंसरथ विद्याधर of कनकपुर.

विमला VIII, 1, 9. Wife of अरिदमन of
Ujjain.

वीरभद्र (°ह) II, 7, 5. A sage who
arrived at the cemetery of दंतपुर.

वेगमती (वेयमह) VI, 16, 3. A विद्याधरी
of कनकपुर married by नरवाहनदत्त.

वेगवती (°वह) VI, 14, 4. A विद्याधरी of
कनकपुर.

शिव (सिउ) IV, 3, 1; IV, 4, 8. King
of Terapur who visited करकंड and
who probably gave the name of
धाराशिव to the place.

शीलगुप्त (सीलगुप्त) IX, 1, 10. The sage from whom करकंड took दीक्षा.

श्रीषेणा (सिरिषेणा) V, 5, 3. Wife of सूरप्रभ king of लंका.

समंतभद्र (°इ) I, 2, 8. A Jain logician (see Intro.)

समाधिगुप्त (°दिगुप्त) II, 6, 9. A sage from whom पद्मावती, the mother of करकंड took vows.

सम्मति (°इ) II, 8, 4. A Brahman from whom करकंड wrested the three lucky bamboos.

सिद्धसेन (°ण) I, 2, 8. A Jain logician (see Intro.)

सुदर्शन (°दंषण) II, 14, 4. A merchant (see Intro., the story of low company).

सुनन्दा (°णंदा) VI, 10, 4. Wife of धूमकेतु विद्याधर.

सुमित्रा (°ता) X, 18, 4. Daughter of the king of उज्जैन.

सुवीणा VI, 1, 5. Wife of बरसराज, mother of नरवाहनदत्त.

सुधेग IV, 8, 2; V, 4, 2; V, 10, 8; V, 11, 9. Brother of अमिर्तेवग विद्याधर, reborn as an elephant.

सुव्रत (सुव्वउ) II, 3, 5. A sage on the Vindhya, by whose curse गुणनिकेत lost his Vidya and became a मातंग.

सूरप्रभ (°प्पह) V, 5, 2. King of लंका, descendant of रावण. He built the Jain temple on the पूदी mountain.

स्वयंभू (सयंभु) I, 2, 9. A Jain Apabh-ransa poet (see Intro.)

हरि IV, 11, 2; IX, 5, 5. An epithet of विष्णु.

हंसरथ (°रह) VI, 13, 9. A विद्याधर, king of कनकपुर. He carried away the wife of नरवाहनदत्त.

हेममाला (°ल) II, 2, 9; II, 6, 5. Wife of गुणनिकेत; the adopted mother of करकंड.

Index of Geographical Names
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INDEX OF GEOGRAPHICAL NAMES WITH NOTES.

In writing the geographical notes the following abbreviations have been used:—

- Arch. Re.—Archaeological Survey of India Report.
 Bh. Nat.—Bharata's Nāṭya-sāstra.
 Cun. Geo.—Cunningham's Ancient Geography of India.
 Cun. S B.—Cunningham's Stupa of Barhut.
 Dey. Geo.—Geographical Dictionary of Ancient and Mediaeval India by Nandlal Dey.
 Ep. Ind —Epigraphia Indica.
 J. Stupa.—Jain stupa and other Antiquities of Mathura by V. Smith.
 Kss.—Kathā-sarit-sāgara of Somadeva.
 Mbh.—Mahābhārata.
 Padma P.—Padma Purāṇa of Ravishenācārya.
 Ram.—Rāmāyana.
 S I J.—South Indian Jainism by Ramasvami Iyengar.
 T S P.—Trisasthi-salākā-purusa-carita of Hemacandra.
 Vayu P.—Vāyu Purāṇa.
 Vikram.—Vikramanka-deva-carita, Buhler's edition.
 V P.—Vishnu Purāṇa.

अयोध्या III, 1, 12. The birthplace of Rama in Oudh. Also the birthplace of the first Tirthamkara Adinatha.

अंगदेश I, 3, 5. With capital at चम्पा. The country about Bhagalpur including Monghyr. The king-

dom of Romapada of the Ramayana and Karna of the Mahabharata. For the significance of the name, see Ramayana Balakanda XXIII, 14.

अमरपुरी (अमरावती) III, 22, 5. The city of gods.

अवंति देश VIII, 1, 6. With capital at उज्जैनी, ruled by king अरिदमन. It was the ancient name of Malwa in central India.

आंध्र (अंध) II, 2, 11 Between it and कलिग stood the mountain बिन्ध्य. The country between the Godavari and the Krishna. Its capital was Dhanakataka or Amaravati at the mouth of the Krishna. The ancient kingdom of the Andhras also called Satavahanas or Satakarnis.

आसाहय X, 28, 4. The town where Kanakamara wrote the Karakandacariu (see Introduction).

उज्जैनी or उज्जयिनी (उज्जैणि) VIII, 1, 7; X, 18, 4. The capital of Avanti desa of ancient fame, situated on the river Sipra.

उत्तरवेद्यर्थ (°वेद्यर्ह) VI, 11, 4. The northern वेद्यर्थ which see.

उप्पलखेडि VI, 11 2. A town in विजयार्थ or वेद्यर्थ, ruled by पद्मदेव (पउमदेउ) विद्याधर

कनकपुर (कणयउर) VI, 13, 8. A town on the bank of Sindhu in Vijayardha, ruled by Hamsaratha Vidyadhara.

कलिग II, 2, 11; X, 10, 2. According to *Uttarādhyaṇa Sūtra XVIII*, 460, Karadanda ruled here. It is identified with the Northern Circars, a country lying on the south of Orissa. Its capital was Dantapur or Dantipur.

कलिंजर I, 12, 9; °गिरि VI, 2, 4. Probably identical with Kalangala mentioned as the eastern boundary of the middle country in Vinaya II, 38. (Cunningham's Geography P. 723). Our Kalinjar might be identified with Keunjar of the maps in Orissa on the Baitarni river and close to a mountain range, an offshoot of Mahendra. It is near Puri with which Dantipur is identified. The name is at present borne by a celebrated fortress in Bundelkhanda, in the Badausa subdivision of the Banda district of U. P.

कान्यकुब्ज (कणउज्ज णयर) II, 10, 4. Modern Kanouj. It was the capital of the southern Pancala during the Buddhist period. (Rhys David's Buddhist India p. 27). Harshavardhana ruled there when he was visited by Hiuen Tsang in 636 A. D. It was the birth-place of Visvamitra (Ramayana, Balakanda)

कालिंदी III, 9, 4; etc. Another name of the river Jamna (Yamuna)

कुसुमपुर (°उर) I, 6, 1; X, 13, 5. Another name for Pataliputra which was the capital of Magadha under the Nandas and the Mauryas. In the Sanskrit drama Mudra-rakshasa, it is mentioned as the capital of

Chandragupta Maurya, and as situated on the river Sona. It is also described by Megasthenes. It was built by Ajatasatru in 480 B. C. (Mahavagga VI, 28).

कोंकण VIII, 12, 9. The country between the Western Ghats and the sea from about Bombay southward to Goa. Hiuen Tsang makes mention of one Kong-pien-na-pu-lo or Konkanpur, probably identical with Annagundi on the northern bank of the Tungabhadra river (Cun. Geo. p. 632, 745).

कौलाश (कदलास) visited by Bharata (son of the first Tirthamkara Adinath) who also built temples there. IV, 4, 10; V, 5, 5. It was once lifted up by the king of Lanka (Ravana) IV, 11, 1. A celebrated mountain of Pauranic fame. It is identified with the Kangrin-poche of the Tibetans, about 25 miles to the north of Manasa lake, and to the east of the Niti pass (Dey. Geo.) It is also called Ashtapada. The first Tirthamkara Rshabha is said to have practised penance there and his son Bharata visited it during his journey of conquest (Jinasena's Adipurana).

कौशाम्बी (कडसंबि) I, 7, 9; X, 11, 1; X, 12, 6. The capital of the Vatsas ruled over by Naravahanadatta VI, 1, 3. Founded by Kusamba

the son of Kusa (Ram. Balakanda XXXII, 6). Fa Hian locates it 13 yojanas N W of the Deer Park (modern Sarnath near Benares). It is identified with Kosam a village on the Jumna 30 miles S W of Allahabad, which is still called Kausambi by the Jains. Ancient coins are frequently discovered here and an ancient Jain inscription of the Kushan period has been found (Arch. Re. 1913-14; Ep. Ind. II, 240).

खंभायच्च पट्टण VIII, 12, 10. Modern Cambay, being at the head of a gulf of the same name, was an important trade port in ancient times, but has now lost its importance owing to the silting up of the gulf.

गंगानदी (°ण्) I, 3, 3; III, 12, 5; III, 20, 7; IV, 14, 6; X, 13, 2. The river Ganges.

गगनतल (गयणयल) V, 3, 9. A town in उत्तरवेद्यर्ध, where lived the two Vidyadharas Amitavega and Suvega.

गिरिनगर (°ण्यर) III, 5, 7. In Saurashtra (सौराष्ट्रदेश) ruled by king Ajavarma. It is represented by modern Junagadha in Gujrat, the old name being transferred to the hill about ten miles east. The 22nd Tirthamkara Neminatha practised

austerities here and the hill is even now held sacred to him and is a place of pilgrimage for Jains. The inscriptions of Asoka, Rudradamana and Skandagupta are found engraved here on a single rock.

गोवर्द्धन (गोवर्द्धन) IV, 11, 2. A hill 18 miles from Brindavana in the district of Muttra. Krishna is said to have taken it upon his little finger and held it as an umbrella over the heads of his cattle and townsmen to protect them from the deluge of rain poured upon them by Indra. (Mbh. Udyoga, chap. 129).

चम्पा I, 3, 12; II, 5, 2; X, 9, 12. Capital of Anga country, ruled by Dhadi-vahana son of Vasupala and father of Karakanda. It was the birth-place of the twelfth Tirthamkara Vasupujya. It is mentioned in the Ramayana, Mahabharata and other Puranas. Hiuen Tsang mentions it as Chenpo and locates it at a distance of 300 li or 50 miles east of Monghyr, on the strength of which Cunningham identifies it with Patharghata, 24 miles east of Bhagalpur. But N. L. Dey identifies it with Campa-nagar four miles to the west of Bhagalpur. (Cun. Geo; Dey Geo.)

चेर IV, 1, 5; VIII, 18, 5. In Dravida country whose kings did not at first submit to Karakanda but were subsequently overpowered. Mentioned in Asoka inscriptions as Keralaputra, and by Periplus as *Cerobothra*. The country, at one time, comprised the present kingdom of Mysore, Coimbatore, Salem, South Malabar, Travancore and Cochin. According to Ptolemy (2 nd Cent. AD.) its Capital was Karour or Karur, also called Vangi. The Pandya country lay to its south.

चोड II, 10, 5; IV, 1, 5, VIII, 18, 5. In Dravida country. Its king did not at first submit to Karakanda but was subsequently overpowered. It is mentioned in the Varttika of Katyayana, inscriptions of Asoka and the epics. Identical, probably, with Hiuen Tsang's Choliya (Chu-li-ye or Jho-li-ye) which he describes as a small district 2400 li or 400 miles in circuit and 1000 li or 167 miles south-west from Dhana-kataka. It is the modern Coromandal Coast. Its capital was Uraiur on the Kaveri and later Kanchipur, Combakonum and Tanjore. During the time of our author the Caudas seem to have been the leading power of the South.

छोहारद्वीप VIII, 10, 3. King Aridamana of Ujjain, after crossing the sea, reached there and married Ratnalekha. Seems to have been some island off the western coast.

जंबूद्वीप I, 3, 1; V, 1, 3. etc. The continent surrounded by the briny ocean (लवणार्णव) and one hundred thousand yojanas in extent; in which the Bharata kshetra is situated; so called because it is characterised by a Jambu tree.

जयन्ती VI, 10, 3. A town in the southern part of the Vidyadhara mountain (Vediardha), where Dhumaketu Vidyadhara ruled. (see वेद्यर्थ).

ताम्रलिप्ति (ताम्रलिप्ति) X, 10, 5. A town mentioned in the Mbh., the Puranas and the Buddhist works. It was celebrated as a maritime port (Kss XII, 14.) It was from here that Vijaya is said to have sailed for Ceylon. Fa Hian describes it as being at the sea mouth, 50 yojanas east of Campa. It was the capital of the Sumha country. Formerly, at the mouth of the Ganges, but is now situated on the western bank of the Rupanarain in the district of Midnapur in Bengal and is called Tamluk.

तिलकद्वीप (°दीउ) VII, 15, 1. While returning from Simhala by sea,

Karakanda was carried away to this island by a Vidyadhari. It may be one of the few flat islands off the Jaffna peninsula which forms the extreme north of Ceylon, and was the gateway by which the hardworking Tamils of South India entered Ceylon. It is also mentioned in the Bhavis-yatta-kaha of Dhana-pala

दक्षिणापथ (दक्षिणवह) IV, 2, 4; Ancient name of Deccan i. e. the part of India to the south of the Narmada. The name occurs in the Pali books of the Buddhists. It is the Dakkinabades of the Greeks. It is defined in Bh. Nat. XIII, 26, as follows:—

महेन्द्रो मलयः सह्यो मेलकः पलपिञ्जरः

एतेषु संश्रिता देशाः स ज्ञेयो दक्षिणापथः॥

दंतीपुर I, 14, 4; II, 5, 4; II, 19, 3; III, 1, 2; III, 11, 9. Here Padmavati was taken by the elephant running away from Campa. Karakanda was born in its vicinity and later was crowned king of the city. It is identical with Dantapur, the ancient capital of Kalinga, mentioned in Pali books in connection with the tooth-relic of Buddha (see Dattha vansa). It is probably the Dandagula, °guda or °pula of Pliny. Cunningham identifies it with Rajamahandri while N. L.

Dey identifies it with Puri. Danti being a synonym for Hasti (elephant) later writers have mistaken it for Hastinapur.

द्रविडदेश IV, 1, 4; VIII, 18, 4.

The land of the three kingdoms, *Coda*, *Cera* and *Pandya*. *Damirica* of Periplus and *Damurike* of Ptolemy. Acc. to Mbh. *Vanaparva*, 118, its northern boundary was the Godavari. Later, the southern part of the Peninsula bounded on the north by the *Krishna* and the *Tungabhadra* was called as such. It is otherwise known as the Tamil country. It was also called *Coda* (Vikram. Intro. P. 27 Note)

नालन्द (०गलंद) X, 10, 9. The most famous seat of Buddhist learning. Fa Hian places the hamlet of Nalo at one yojana or seven miles from the hill of the isolated Rock (Giryeka) and also the same distance from new Rajagriha. It is now identified with Bargaon or Badgaon (Vatagrama or Vihara-grama) which lies seven miles to the north west of Rajagriha in the district of Patna. Excavations carried on at the place have revealed traces of the vast Buddhist monastery.

पाण्ड्य (पण्डि or पण्डिय) IV, 1, 5; VIII,

18, 5. Mentioned in the epics, the Varttikas of Katyayana and the inscriptions of Asoka. Megasthenes refers to Pandoe as the only Indian race ruled by women. The country corresponded roughly to the Madura and Tinnevely districts, Travancore and parts of Coimbatore and Cochin. Its capital was Madura (Mathura or Dakshina Mathura). In the seventh Century A.D. the Pandyas conquered the Cola and Cera territories, but were subdued by the Colas in the middle of the ninth century.

पूदी (सिरि पूदी) V, 4, 6; V, 5, 3. A mountain in the Malaya (Malabar) country on which stood the temple of the 24 Tirthamkaras reputed to have been built by the lord of Lanka, a descendant of Ravana, from where the Vidyadharas picked up the image of Parsvanatha on their way to Simhala. It is probably identical with the Podyil hill in the Western Ghats, south of the Palaghat gap and west of Tinnevely (see SIJ.)

प्रतिष्ठान (पडुण) VI, 9, 2. Going to the Ganges from Kausambi, Naravahanadatta came to this place. So it can not be the Pratisthana on the Godavari. It is probably identical with Jhusi opposite to

Allahabad across the Ganges which is still called Pratisthanapur. It is mentioned in the Mahabharata and the Kurma and Agni Puranas. It was the capital of king Pururavas of the Vikramorvasiyam. Acc. to Ram. Uttara kanda 90, 22, it was founded by king Ila

प्रयाग (पयाग) VI, 6, 5; VI, 7, 7. Two Brahmins Madhava and Madhusudana of Muttra go there one after another to terminate their life through sheer disgust. Compare this with the description of the place given by Hiuen Tsang " In the city there is a Deva temple beautifully ornamented and celebrated for its numerous miracles. Before the hall of the temple, there is a great tree with spreading boughs and branches and casting a deep shadow. There was a body-eating demon here who, depending on the custom (of committing suicide) made his abode here. Accordingly, on the left and right one sees heaps of bones. Hence, when a person comes to this temple, there is everything to persuade him to despise his life and give it up; he is encouraged there to, both by promptings of the heretics and also by the seduction of the evil spirit. From very early days till

now this very false custom has been practised. " Ravishena in his Padma P. III, 281, mentions it as follows:-

प्रयाग इति देशोऽसौ प्रजाभ्योऽस्मिन्गतो यतः ।
प्रकृष्टो वा कृतस्त्यागः प्रयागस्तेन कीर्तितः ॥

It is identical with Allahabad

भरतक्षेत्र (भरहक्षेत्र) I, 3, 3; II, 2, 1; IV, 1, 3; V, 1, 5; X, 1, 7; X, 6, 2. same as Bharata-varsa, by which name India is mentioned in all ancient books.

मलय (विषय) V, 4, 5; V, 5, 4. The Malayalam or Malabar country including Cochin and Travancore, the Malayagiri and the southern part of the Western Ghats. Famous for its sandal. It included the *Pudi* mountain.

मथुरापुरी (मथुरापुर) VI, 4, 8; Modern Muttra in U. P. The capital of the ancient Surasena, the habitat of the Sauraseni Prakrit. Hence also called Sauripura, It was the birth-place of Krishna. Many Jain remains have been excavated at Kankali-tila (J. Stupa.) It had trade connections with the south in very ancient times (see stories of Mahilaropya in Panchatantra.)

मेरु I, 16, 3; II, 3, 8; V, 3, 6. A mountain of Pauranic fame, also called Sumeru. Identified with the Rudra-Himalaya in Garhwal where the river Ganges has its

source near Badarikashrama (Dey. Geo; Mbh. Santi 335, 336). It is also called Pancha-Parvat, for boundaries of which see Matsya P. 113; Padma P. 128. In sound at least, it agrees with Meros mountain which was ascended by Alexander (Mac Crindle: Invasions of India, P. 338) and which is identified with Marhoh near Jalalabad in the Punjab.

यमुना (जमुणा) X, 12, 9. The river Jumna.

रथनूपुर (रथनेउर) V, 2, 1; X, 1, 8. A town in south Vediardha from where came Nila and Mahanila who established themselves at Terapur and excavated the first cave there.

लंका V, 4 5; V, 5, 1 Amitavega and Suvoga had to cross the Malaya (Malbar) to reach it. The king of Lanka, a descendant of Ravana had built a Jina temple at Pudi in Malaya. It is described as Trikuta or three peaked in the Ram. Sundara kanda chap. 1. It is believed by some to be identical with the present Mantotte in Ceylon. Others think it to be a town now submerged in to the sea (Mutu Coomar Swami's Datha vamsa p. 97). Sardar Kibe has tried to locate it near Amarakantaka in the Central Provinces. Dr. Jacobi located it in Assam, while Mr. V. H. Vader places

it some where at the equator (IHQ. II, 345; IV, 339, 694.)

वत्स (वच्छ) VI, 1, 3. The country round about Kausambi which was the capital. King Udayana of classical fame and his son Naravahanadatta of the Kathasarit-sagara and of the present work, belonged to it.

वाणारसि II, 16, 3. Modern Benares in U. P. It is sacred to the Jains being the birthplace of their 7th and 23rd Tirthamkaras. Close to it is Saranath which is so called because it was the birthplace of the 11th Tirthamkara Sreyamsanatha. Benares is one of the most sacred places of the Hindus. It was the capital of Kasi (Ram. Uttarakanda 48) which, at the time of Buddha, formed a part of the Kosala kingdom. According to one account, it was founded by Kasa or Kasiraja, a descendant of Pururavasa king of Pratisthana. It was visited by Hiuen Tsang who has recorded a description of it.

विजयार्ध (विजयद्वंद्व) II, 2, 1; V, 1, 6; V, 7, 2; VI, 11, 2; VI, 13, 7. A mountain in the north of the Bharata Kshetra, so called because it marks half the conquest of a *cakravartin*. Same as Vediardha.

विद्याधर पर्वत VI, 10, 3. Same as Vediardha.

विद्युत्प्रभ (विज्जुत्पह) II, 2, 5. A town in Southern VEDIARDHA.

विन्ध्य (विञ्ज) I, 12, 8; II, 2, 11. The Vindhya mountain. It included Kalinjar, and is said to lie between *Andhra* and *Kalinga*.

वेद्यर्ध (वेयद्ध) गिरि V, 3, 9; X, 1, 7. The mountain of the Vidyadharas. According to the Kss, XIV, 3, 65-66, ' On the Himala mountain there are two VEDIARDHAS of Vidyadharas, the northern and the southern. On the other side of the Kailasa is the northern VEDIARDHA and on the lower side is the southern VEDIARDHA.' (See Intro.) According to Hemacandra's TSP. Vaitadhya mountain was 400 miles long touching the rivers Ganges and Sindha on either side. It was given as dominion to Nami and Vinami by Dharanendra the protecting deity of the first Tirthamkara Adinath. Nami occupied the southern Vaitadhya and founded fifty cities in it including Jayanti and Rathanupura Cakravala, and Vinami occupied the northern Vaitadhya and similarly founded another fifty towns.

आवस्तीपुरी (सावत्थिपुरि) X, 6, 2. Modern Sahet Mahet on the Rapti river in the Gonda district of Oudh. It was the birth-place

of the 3rd and 8th Tirthamkaras *Sumatinatha* and *Candraprabha* on account of which it is also known amongst the Jains as *Candrapuri*. It was the capital of Uttara Kosala (Ram. Uttara kanda 121). It was founded by Sravasta the king of the solar race (V P. IV, 2, 13). Rama, when dividing his kingdom, gave it to Lava (Vayu P. Uttara, 26). At the time of Buddha, Prasenjit was the king of Uttara Kosala with his capital at Sravasti. His son Jet built the Jeta-vanavihara close to the town where Buddha resided for 25 years, and out of the 498 Jatakas (birth stories) 416 were told at this place. (Cun. SB. p. 90; Arch. Re I, 330.) Excavations carried on at the place have revealed numerous Jain images mostly of the 11th century. (Arch. Re. 1907-08).

सत्यलक्ष्मीपुर (सच्चलक्ष्मी) VII, 5, 2. Home of the Khecara who met Karakanda at Terapur.

सहस्रकूटभवन V, 8, 9. Name of a temple at Terapur. May refer to the first cave built by Nila and Mahanila which is said to have had a thousand pillars (Sahasa-khambha). On inquiry Mr. Nemchand Balchand Gandhi of Osmanabad wrote to me to

say that in Dhara Siva there was a Sahasrakuta-Jina-laya which is now ruined. Some pillars are traceable in the mosques and other buildings of the place. Some images of that temple were lying in the compound of Kazi Mahal, but they have now been removed from there to another house." (Letter dated 11-9-31).

सिंधु I, 3, 3. The river Indus.

सिंहलद्वीप VII, ३, 4. Modern Ceylon. Karakanda visited it, married the daughter of the king of the island and returned by sea.

सुरसरित् III, 9, 4; VI, 9, 1; VIII, 7, 4. The river Ganges.

सौराष्ट्रदेश (सोरठ्ठ देस) III, 5, 6. The peninsula of Gujrat and Kathiawad; the Syrastrane of Ptolemy and Sula-cha of Hiuen Tsang who locates its capital at the foot of Mount Yeuchen-ta (Ujjanta SK. Urjayat.) which is also mentioned in the inscription of Rudradaman and Skanda-gupta. It is, thus, the old city of Junagadh which is the same as Girinagara mentioned by our author as the capital (see गिरिनगर).

हिमवत् गिरि III, 12, 7. The mountain Himalaya where the Ganges has its source.

NOTES

CRITICAL AND EXPLANATORY,

NOTES

After a complete translation and glossary together with indices of personal and geographical names with notes, as well as the material reserved for the Introduction, what remains to be given under this head is elucidation of technical terms of Jaina religion and a discussion of the few difficult and obscure expressions. The necessity of lengthy explanations of technical terms has been avoided by giving full references to standard works.

I.

I, 2, 8. For सिद्धसेन and others mentioned here see Introduction.

I, 2, 5. त रे व्व इं—तरितुम्. See also I, 5, 5 देवए—दातुम्, and वहेव्वइं—वधितुम् (हन्तुम्).

I, 3, 7. जहिं हल्लिणि etc. cf. Nayak. I, 13, 7-8; Jasa. I, 21, 7.

I, 4, 2. It is difficult to say what कउसीस exactly means here. The tippana on the word is कोसीस which in Hindi is equivalent to कासीस = green vitriol or sulphate of iron. (For construing the line in this sense of the word see translation). We could also dissolve the word as कउसी+सअ = कौशी+शत hundreds of silk (banners). In this sense cf. Jasahara-cariu I, 3, 17 ' चलचिधहिं मिलियहिं गहयलि बुलियहिं छिवइ व सग्गु सयं भुअहिं । But silk banners are separately mentioned further on in line 5. If कउ could be equated with some word meaning a house or mansion then the word could be taken to mean हर्म्य+शीर्ष (शिखर) which would suit the context excellently.

I, 4, 10. धाडीवाहन literally means 'leader of an assault' धाटी+वाहन. The name is given as दहिवाहन in Prakrit and दन्तिवाहन in Sanskrit versions of the story. (see Appendices) At one place Subhacandra also gives धात्रीवाह (दन्तिवाहन इत्याद्यो धात्रीवाहापराभिधः II, 38).

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I, 7. In this and similar other stanzas (III, 15; 17; IV, 16; VII, 9; 10; VIII, 1; 3; 4; IX, 3,) we find a predominance of the Maharastri Prakrit.

I, 13. The escape of the king as described here strikes one as very unchivalrous. The account in Devendra's story is superior (see Appendix B).

I, 14, 2. म य र हि य उ etc. मृगरहितमत एव नीरसं वनं यथा मदरहितः अत एव नीरसः मोक्षः ।

I, 16 2. The exact meaning of this line is not quite clear. My translation of the line is merely verbal taking the words as सर्व शरीर-मिच्छन्त्या इह सृते जंघे कदल्या ।

I, 17, 4. I have interpreted the line as तुण्डखण्डेषु अधिष्ठिताः घाराः येषां ते तथा भूताः शूलेन मित्राः चोरजाराः (दृष्टाः) । Compare this stanza with a similar one in Jasahara-cariu I, 13.

II.

II, 1, 11. Compare एकस्य दुःखस्य न यावदन्तं गच्छाम्यहं पारमिवार्णवस्य ।

तावद् द्वितीयः समुपस्थितं मे छिद्रेष्वनर्था बहुलीभवन्ति ॥

II, 2, 3. तार means (1) Vishnu (2) Siva (3) The mysterious symbol ॐ. But the tippana on the word is असुरदेवता. This suits our context quite alright.

II 2, 4. जणहिं=यानैः has been shortened for the sake of metre.

II, 2, 8. Both Subhacandra and Nemidatta in their version of the story take Baladeva to be the name of the Vidyadhara, and I have followed the same in my translation. But गुणनिकेत occurs again in II, 5, 6, which leads one to suspect that perhaps this was meant by our author to be the name of the Vidyadhara.

II, 3, 3 अयमाणु-अ+या+शानच् (शत्)=अगच्छत् unmoving.

II, 3, 6. The line has to be construed as—

(यस्य) प्रवृद्धा कीर्तिः जनानां प्रशंसिनी (प्रशस्या) । (येन) निवेक्षिते लेचने नासाप्रदेशे ।

II, 6, 7-8. The corresponding description in Subhacandra's work is—

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अथ पद्मावती खिन्ना गान्धारीं क्षान्तिकां क्षमाम् । क्षणात्सा खेदतो दक्षा शिभाय सुखासिद्धये ॥ ५३ ॥

तथा पद्म । जगामाद्यु बुपद्माभा जिनालयम् । निस्सहीति पदं प्रोक्त्य ननाम च जिनाकृतीः ॥ ५४ ॥

समाधिगुप्तनामानं मुनिं गुप्तित्रयात्मकं । त्रिरत्नराजितं रम्यं सा ववन्दे विदांवरा ॥ ५५ ॥ canto II

Subhacandra goes on to say that Padmavati requested the sage to give her *Diksha*, the latter refused saying that she had broken a vow three times in her past life as a result of which she had experienced separation from her father, husband and son in this life, and that she would be fit for *Diksha* when the sin is completely pacified when her son would be crowned king. (For her breaking a vow in her past life, see X, 12, 3).

II, 7, 7. जलमल्लेण विलिप्तगत्—Neglecting the body altogether and allowing dirt to settle on it was a form of penance and those ascetics who practised it were given the title of मलधारिन् (see Jaina Silalekha Samgraha, Index.) जल meant perspiration and the dirt settled on it, while मल meant the excretions of the nose, eyes, ears, etc. See प्रतिष्ठापाठ of जयसेन p. 223—

स्वेदावलम्बितरजोनिचयो हि येषामुत्क्षिप्य वायुविसरेण यदंगमेति ।

तस्याशु नाशमुपयाति रुजां समूहो जल्लैषधीशमुनयस्त इमे पुनंतु ॥ ६९० ॥

नासाक्षिर्कर्णरदनादिभवं मलं यन्नैरोग्यकारि वमनज्वरकासभाजाम् ।

तेषां मलौषधमुक्तीर्लिङ्गुपां मुनीनां पादार्थेनेन भवरोगहतिर्नितान्तम् ॥ ६९१ ॥

II, 7, 9. The corresponding portion in Subhacandra's work is—

तत्र कश्चिद्दर्शांशु नुकपालमुखे पुनः ।

भेद्योद्ध समुत्पन्नं वेणुत्रयं त्रिलोकवत् ॥ III, 68.

II, 9. Compare similar passages in Jasa. I, 24; Naya. III, 1; Bhavis. II, 2.

II, 15, 2. As the line stands it should be construed as अस्य राज्ञः बर्हिणीमांसेन निश्चयेन जीवामि (तत्) मह्यं दीयताम् ।

II, 18, 3. For the translation of this line substitute ' Two crimes more I shall still forgive '. Subhacandra's translation is एकोऽयमपराधस्तु क्षान्तो द्वावपराधकौ । सोढव्यौ मयका (? मया) प्रीत्या मंत्रिणोऽस्य सुखेषिणः ॥ IV, 57 .

II, 20, 7. चत्वरवत् has been translated and explained in the glossary as an adjective of गजः It is, however, also possible to take it as an adjective of पट्टन being equivalent to चत्वरवत् full of squares. Subhacandra has—

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भ्रान्त्वाथ पत्तने पद्मी पथ्यापणसुपद्धतौ ।

गेहे गेहे महाभ्यासश्चत्वेरे चत्वेरे पुनः । IV, 101.

III.

III, 2. Compare this passage with Nayak. V, 8, 10-15.

III, 4, 1. For the history of the bamboos see II, 7-8

III, 7, 7. We could take the whole of the first foot as one compound and make it an adjective of हउं (अरिदुःसह-मोटन-भट-सहायः अहम्). But from the context it does not appear that he was accompanied by any other person.

III, 19, 2. व इ सा ह था गु-वैशाखस्थानं is an attitude in shooting in which the archer stands with the feet a span apart. Apte: Sans. Eng. Dictionary.

IV.

IV, 1, 4. The three old Dravidian kingdoms of the South are conceived here as still very powerful and forming a confederacy with the Colas at the head.

IV, 12, 4. For the mechanical skill of a सूत्रधार see Mudra rakshasa II p. 130 Telang's edition.

IV, 13, 9. The tippana on सणराल is ' मोरा पाहाण घालावणु '. Now मोरा or मोरी in Hindi, Marathi and Gujrati means a little channel to carry off water. This suggested me the Sanskrit equivalent सनालीक (see glossary). In Sanskrit नरा means the earth. From this we might interpret सणरालहिं पत्थरहिं as ' With stones masoned with earth '. नार also means water in Sanskrit.

IV, 17, 1-4. Compare this boast of the Sura, with that of Bhairavananda in Rajasekhara's Karpura-manjiri I, 25—

दंसेमि तं पि ससिणं वसुहावतिणं

थम्भेमि तस्स वि रविस्स रई णहद्धे ।

आणेमि जक्खसुरासिद्धगणंगणाओ

तं णत्थि भूमिवलए मह जं ण सज्जम् ॥

Also see Jasaharacariu I, 6.

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V.

V, 8, 5. परमुद्र एहि has been taken by me as equivalent to परमोत्सुकैः It is also possible to take it as equivalent to पर+मोषकैः = stealing others' property.

V, 10, 3. परीषह is thus defined—

शारीरमानसोत्कृष्टबाधहेतून् क्षुदादिकान् ।

प्रादुरन्तर्बहिर्द्रव्यपरिणामान् परीषहान् ॥

For exposition of the twenty two Parisahas see अनगार-धर्माभूत of Asadhara VI, 84, onwards

V, 12, 1-2. For the five अणुव्रत, three गुणव्रत and four शिक्षाव्रत, see सावयधम्म दोहा 59-72. The five उदुम्बर are वट, पिप्पल, पर्कर, उदुम्बर and काकोदुम्बर.

V, 12, 4. The *Pratimas* or stages of a house-holder's religious advancement are eleven, namely, दर्शन, व्रत, सामायिक, प्रोषधोपवास, सचित्तत्याग, रात्रिभोजन-त्याग, ब्रह्मचर्य, आरम्भत्याग, परिग्रहत्याग, अनुमत्तित्याग and उद्दिष्टत्याग. For exposition see सागार-धर्माभूत, अध्याय ३ and onwards.

VI.

VI, 6, 8, सल्लेहण-सल्लेखना is thus defined in the रत्नकरण्डभ्रावकाचार of समन्तभद्र—

उपसर्गं दुर्भिक्षे जरसि रुजायां च निःप्रतिकारे । धर्माय तनुविमोचनमाहुः सल्लेखनामार्याः ॥ १२२ ॥

अन्तक्रियाधिकरणं तपःफलं सकलदर्शिनःस्तुवते । तस्माद्यावद्विभवं समाधिमरणे प्रयतितव्यम् ॥ १२३ ॥

स्नेहं वैरं सङ्गं परिग्रहं चापहाय शुद्धमनाः । स्वजनं परिजनमपि च क्षान्त्वा क्षमयोत्थियवचनैः ॥ १२४ ॥

आलोच्य सर्वमेतन् कृतकारितमनुमतं च निर्व्याजम् । आरोपयेन्महाव्रतमामरणस्थायि निःशेषम् ॥ १२५ ॥

शोकं भयमवसादं क्लेदं कालुष्यमरतिमपि हित्वा । सत्त्वोत्साहमुदीर्य च मनः प्रसाद्य धृतैरमृतैः ॥ १२६ ॥

आहारं परिहाय क्रमशः स्निग्धं विवर्द्धयेत्पानम् । स्निग्धं च हापयित्वा खरपानं पुरयेत्क्रमशः ॥ १२७ ॥

खरपानहापनामपि कृत्वा कृत्वोपवासमपि शक्यता । पञ्चनमस्कारमनास्तनुं त्यजेत्सर्वयत्नेन ॥ १२८ ॥

निर्दिष्टं न or looking forward to the reward of the penitential act is one of the transgressions (अतिचार) of सल्लेखना as—

जीवितमरणाशंसे भयमित्रस्मृतिनिदाननामानः । सल्लेखनातिचाराः पञ्च जिनेन्द्रैः समादिष्टाः ॥ १२९ ॥

VI, 7, 8. For प्रयाग as the place where people went to end their life prematurely, see Index of Geographical Names, under प्रयाग. Also see अग्नि पुराण, अध्याय १११;

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न वेदवचनाद्विप्र न लोकवचनादपि ।
मतिरुत्क्रमणीयान्ते प्रयागे मरणं प्रति ॥ ८ ॥
वटमूले संगमादौ मृतो विष्णुपुरीं व्रजेत् ॥ १३ ॥

VII.

VII, 1, 2. For the sight of an ascetic regarded as an auspicious omen, see श्रीशकुनसारोद्धार by माणिक्यसूरि, प्रकरण २—

दर्शनं श्वेतभिक्षुणां सर्वोत्तमफलप्रदम् । किं पुनः सूरिसंयुक्तं राजयोगोऽयमुत्तमम् ॥ १० ॥
न केवलं मयैवोक्तं श्रव्यासेनापि भाषितम् । शकुनार्णवेऽपि निर्णीतं शुभं निग्रंथदर्शनम् ॥ ११ ॥
भ्रमणस्तुरगो राजा मयूरः कुंजरो वृषः । प्रस्थाने वा प्रवेशे वा सर्वसिद्धिकरः स्मृतः ॥ १२ ॥

VII, 5, 4. णि व स मा णु = निवसमानः = or नृपसमानः like ह्यसमाणु in VIII, 12, 2. Karakanda was accompanied by other princes as is clear from VII, 6, 4.

VII, 5, 13. Commenting on उत्तराध्ययनसूत्र V, 8, Devendra tells a short story of a certain shepherd who, during his midday-rest, pierced all the leaves of a *nyagrodha* tree with his arrows. (Charpentier's edition p. 298). Also see Jacobi's Maharastri Tales, the story of Bamhadatta, and its translation by J. J. Meyer in his Hindu Tales p. 61, where we read "He wandered about in the wood and saw a goatherd who was making holes in the leaves of a fig tree with peastones (by throwing them at the leaves)." From this it appears that this was once a favourite pastime.

VII, 9, 4-5. The measurements of the sea-monster are thus given by शुभचन्द्र in his version—

षष्टियोजनसूतुंगं तदर्धयतिसंगतम् ॥
सप्तषष्टिमहास्फीतयोजनैर्दार्ढ्यतां गतम् ।
निरुध्यार्विधं स्थितं मध्ये मेरुबल्लंघनातिगम् ॥ ११, १५-१६ ॥

VII, 13. The description of the goddess in this *Kadavaka* is thus reproduced by Subhacandra:—

कौमर्लांगी सुलावण्या लीलया सहितामला । ललामलक्षिता कम्पकुण्डलाभ्यां विराजिता ॥ १४२ ॥
सपुस्तककरस्फारभृंगारपरिभूषिता । सुमृणालकरारम्यरक्ताभरणभासुरा ॥ १४३ ॥
किंकिणीकलरावाद्यमेखलामंडितोत्कटा । सन्तुपुरपदा दिव्या प्रसन्ना गुणमालिका ॥ १४४ ॥
फणाभिः पंचभिः.....फणिनं परम् । दधती मूर्ध्नि सन्मान्या श्रवणामृतवाग्धरा ॥ १४५ ॥

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व्यंजयन्ती दिशां चक्रं धाम्ना धामालिलिङ्गिता । वीक्ष्य वक्षःस्थलस्थूलमुक्ताफलमुदामिका ॥ १४६ ॥

तदा पद्मावती देवी धरायां दधती श्रुतिम् । तद्ध्यानाद्ब्रह्मनाम्नेनाऽवातरद्भासिनो द्रुतम् ॥ १४७ ॥ सर्ग ११.

VII, 15. With regard to the practice of capturing husbands which is exemplified in this *Kadavaka*, I quote the following from ' Tribes and Castes of the Central Provinces' by Russel and Hiralal, Part II, p. 521—

Kolams, a Dravidian tribe residing principally in the Wun *taluka* of the Yeotmal district of Berar " had the practice of capturing husbands for women who would otherwise have gone unwedded, this being, apparently, a survival of the matriarchate. It does not appear that the husbands so captured were ever unphilosophical enough to rebel under the old regime. "

VIII.

VIII, 5, 5. The word अक्का has been discussed by Mr. A. N. Upadhye in his article ' Kanarese words in Desi lexicons' published in Bhandarkar ORIJ (1931). The word occurs in various languages, Aryan, Dravidian and Scythian, and, according to Dr. Caldwell, " the ultimate base of all these words is probably ' Ak ' old. "

VIII, 5, 13. बले according to Vararuci VIII, 12, is a term of address ' अइवले संभाषणे '.

VIII, 7, 8. I find this line a bit obscure. Subhacandra's version is as follows:—

शतपंचप्रमाः कीरा वयं तस्थिम चोन्नते । अनोकहे सदैकस्मिँल्लभमानाः फलावलिम् ॥ ॥ ३४ ॥

तद्बुधे वर्द्धिता वल्ली क्षिता ह्याता मया शुक्रान् । कुंतितुं नैव केनापि छिन्ना सा पक्षिणा पुनः ॥ ३५ ॥

कालेन वर्द्धितां वल्लीं किराता वीक्ष्य चागताः । (सर्ग १२.)

We can get the substance of these lines in the original if we include the additional line of D given by me in the foot notes.

VIII, 16, 1. टकु—an inhabitant of the टकुदेश which embraced the whole of the plains of the Punjab from the Indus to the Bias, and from the foot of the mountains to the junction of the five rivers below Multan. (Cun. Geo. p. 171.)

V III, 17, 6-8. रत्नावली, मुक्तावली, कुसुमाञ्जलि or पुष्पाञ्जलि, पत्त्योपम, चतुःशास्त्रविधि and

यसुधाराविधि, are various kinds of fasts and rituals observed on special days during a particular period of time.

IX

IX, 6. The twelve *kadavukās*, beginning with the sixth, deal with the twelve *Bhavanās* or pious thoughts namely अनित्य, अशरण, संसार, एकत्व, अन्यत्व, अशुचित्व, आश्रय, संवर, निर्जरा, लोक, धर्म and बोध. For an exposition of these, also see बारस अणुवेक्खा of Kundakundacarya.

IX, 16, 3. The five *vratas* are अहिंसा, अचौर्य, सत्य, ब्रह्मचर्य and अपरिग्रह (see IX, 22, 3-8)

IX, 16, 6. The ten characteristics of Dharma are क्षमा, मार्दव, आर्जव, सत्य, शौच, संयम, तपः, त्याग, आकिञ्चन and ब्रह्मचर्य.

IX, 16, 7. The fourteen मार्गणा or soul-quests are गति, इन्द्रिय, काय, योग, वेद, कषाय, ज्ञान, संयम, दर्शन, लेख्या, भव्यत्व, सम्यक्त्व, संज्ञित्व and आहार. For exposition, see गोम्मटसार, जीवकाण्ड, गाथा १४० onwards.

IX, 16, 8. The fourteen गुणस्थान or spiritual stages are मिथ्यात्व, साधन or साधन, मित्र, अविरत सम्यक्त्व, देशविरत, प्रमत्तविरत, अप्रमत्तविरत, अपूर्वकरण, अनित्यतिकरण, सूक्ष्म-साम्पराय, उपशान्तमोह, क्षीणमोह, सयोगकेवली and अयोगकेवली. For exposition see गोम्मटसार, जीवकाण्ड गाथा ८-६९.

IX, 20, 3. The two divisions of Dharma are that of the householder and that of the homeless ascetic (सागर and अनगर). see IX, 22.

IX, 20, 9. The four kinds of charity are औषध, शस्त्र, अभय and आहार, (see IX, 23, 4-7), and the three worthy recipients are the sage, the Jaina householder observing vows and one who is faithful but not observing the vows. see सावयधम्मदोहा—

उत्तमपत्तु मुणिदु जणि मज्झिमु सावउ सिदु । अविरयसमाइदि जणु पभणिउ पत्तु कणिदु ॥ ७९ ॥

IX, 20, 20. The six occupations of life are असि, मषि, कृषि, शिल्प, विद्या and वाणिज्य. The six compulsory daily duties (षड् आवश्यक) of a faithful Jaina householder are देवपूजा, गुरुपास्ति, स्वाध्याय, संयम, तपः and दान

IX, 20, 21. लेख्या or thought-paint is thus defined:

लिपइ अप्पीकीरइ एदीए गिय-अपुण्ण-पुण्णं च । जीवो ति होदि लेस्सा लेस्सागुणजाणयक्खादा ॥४८९॥
जीवकाण्ड.

They are six कृष्ण, नील, कापोत, पीत, पद्म and शुक्र of which the first three are regarded अशुभ. For exposition see गोम्मटसार, जीवकाण्ड, गाथा ४८१-५५६.

NOTES

IX, 21, 3. The *tattvas* are seven जीव, अजीव, आश्रव, बन्ध, संवर, निर्जरा and मोक्ष. For exposition in English, see 'Practical Path' by Champat Rai. For the eight qualities of Right Faith, निःशङ्कित etc., see रत्नकरणश्रावकाचार of समन्तभद्र ११-१८.

IX, 21, 9. The seven व्यसन are enumerated in the following verse:—
घृतं मांसं सुरा वेश्याखेटं चौर्यं पराङ्मना । महापापानि सप्तानि व्यसनानि त्यजेद् बुधः ॥

IX, 23, 2. ध्यान is of four kinds आर्त, रौद्र, धर्म and शुद्ध. Of these the first two produce evil and the last two good—

आर्तरौद्रविकल्पेन दुर्ध्यानं देहिनां द्विधा । द्विधा प्रशस्तमप्युक्तं धर्मशुद्धविकल्पतः । २० ॥
स्यानां तत्रार्तरौद्रे द्वे दुर्ध्यानेऽत्यन्तदुःखदे । धर्मशुद्धे ततोऽन्ये द्वे कर्मनिर्मूलनक्षमे ॥ २१ ॥ etc.
ज्ञानार्णव, प्रकरण २५.

IX, 24, 2. The five vows of the ascetics are the same as those of the householders, differing from the latter in their rigour and thoroughness of observance.

IX, 24, 6. Celibacy observed by मनः, वचः, काय, and कृत, कारित, अनुभोदन constitutes the nine kinds of ब्रह्मचर्य.

IX, 24, 7. The two kinds of परिग्रह are अन्तरङ्ग and बहिर्गङ्ग. i. e. the inner passions and material belongings.

IX, 24, 8. The मूलगण of ascetics are twenty-eight, five Mahavratas, five Samitis, five sense-controls, six obligatory duties and seven other observances. For an exposition of these, see मूलचार, अध्याय १.

IX, 24, 9. The number of उत्तरगुण is given as eightyfour lakhs, for a classification of which, see मूलचार, गाथा १०२३ and onwards.

X

X, 9, 4. There is double-meaning in the second part of the line बहुप्रहरैः ननु सूर्योऽपि सुप्तः and बहुप्रहरैः ननु शूरोऽपि सुप्तः ।

X, 9, 6. On पुण्याय (पुत्राया ?) the tippana in S is पुंश्चली स्त्री and in N दुश्चारिणी.

X, 19, 8. I am not sure whether I have interpreted the first foot of this line quite correctly. But I could not find any other meaning which would suit. Subhachandra does not help here. His version is—

यावदास्ते वने रात्रौ भवने देवनिर्मिते । तावत्तत्र स आयासीद्राक्षस्युत्क्षिप्तमत्करा (मत्सरा) ॥

X, 26. In this kadavaka is described the method of celebrating the five kalyanakas गर्भ, जन्म, तपः, ज्ञान and निर्वाण of a Tirthamkara. Subha-chandra's version of it is as follows:—

मासे भाद्रपदे कृष्णे प्रोषधः प्रतिपत्तिथौ । गर्भकल्याणकाख्यः स कार्यः सत्कार्यकोविदैः ॥ १११ ॥
 सिद्धचारित्रसच्छांतिभाक्तिभिः क्रियसक्रिया (?) । तद्दिने मुनिभिर्मुक्लै महद्विनिर्मलाशयैः ॥ ११२ ॥
 गृहस्थैर्ह्यधिदुग्धायैः स्नपनं श्रीजिनेशिनः । विधीयते तनुत्यागो रात्रौ जागरणं तथा ॥ ११३ ॥
 पंचम्यां प्रोषधस्तस्मिज्जन्मकल्याणसंज्ञितः । पूर्वोक्तास्ताः क्रियाः कार्या दिने तस्मिन्नुभाप्तये ॥ ११४ ॥
 अष्टम्यां क्षपणस्तस्मिन्मासि ह्यातो महर्षिभिः । सन्निष्क्रमणसप्तामा सर्वसिद्धिप्रदायकः ॥ ११५ ॥
 सिद्धचारित्रसयोगशांतिभवत्याऽभिवंद्यते । जिनो विजितकर्माऽथ मन्मथोन्मादमंथकः ॥ ११६ ॥
 केवलज्ञानकल्याणो दशम्यां प्रोषधो मतः । सिद्धश्रुतसुचारित्रयोगशांतिक्रियां भजेत् ॥ ११७ ॥
 निर्वाणाख्यं चतुर्दश्यां क्षपणाय पणैः क्रिया (?) । कार्या सिद्धश्रुतोद्भूतयोगनिर्वाणशान्तिभिः ॥ ११८ ॥
 व्रतानां तिलकं तेन पंचकल्याणसंज्ञकम् । पंचवत्सरपर्यन्तं तेने चतुरचेतसा ॥ ११९ ॥

X, 26, 18. विउसगर्हि अट्ठहिं-व्युत्सर्ग means कायोत्सर्ग, but it is not clear what eight refers to in that respect. " The tippana is " कायोत्सर्ग करुवु आठ गणीए णुकार " which means renunciation of the body having repeated the Navakara mantra eight times. The translation should be corrected accordingly.

APPENDICES.

APPENDIX A.

करण्ड राजा

[Extract from कुम्भकार-जातक in Jataka Vol. III]

अतीते बाराणसियं ब्रह्मदत्ते रज्जं कारेन्ते बोधिसत्तो बाराणसिनगरस्स द्वारगामे कुम्भकारकुले निव्वत्तित्वा वयप्पत्तो कुटुम्बं सण्ठयेत्वा एकं पुत्तञ्च धीतरञ्च लभित्वा कुम्भकारकम्मं^१ निस्साय पुत्तदारं^२ पोसेसि^३ तदा कालिङ्गरट्ठे दन्तपुरनगरे करण्डं^४ नाम राजा महन्तेन परिवारेण उय्यानं गच्छन्तो उय्यानद्वारे फलभारभरितं मधुरफलं अम्बरुक्खं^५ दिस्वा हत्थिक्खन्धर्गतो^६ येव हत्थं पसोरत्वा एकं अम्बपिण्डं गहेत्वा उय्यानं पविसित्वा मङ्गलसिलाय निसिन्नो दातव्वयुत्तकानं^७ दत्वा अम्बं परिभुञ्जि । रज्जा गहितकालतो पट्ठाय सेसेहि नाम गहेतव्वमेवा ति अमच्चापि ब्राह्मणगहपतिकादयो पि अम्बानि पातेत्वा खादिंसु । पच्छा पच्छा^८ आगता रुक्खं आरुह्य मुगरेहि पोथेत्वा ओभग्गवि- भग्गसाखं कत्वा आमर्कफलं^९ पि असेसेत्वा खादिंसु । राजा दिवसं उय्याने^{१०} कीळित्वा सायण्हसमये अलंकतहत्थिक्खन्धे^{११} निसीदित्वा गच्छन्तो तं रुक्खं दिस्वा हत्थितो ओतरित्वा रुक्खमूलं गन्त्वा रुक्खं ओलोकेत्वा “ अयं पातो व पस्सन्तानं अतित्तिकरो फलभारभरितो सोभमानो अट्ठासि, इदानीं गहितफलो ओभग्गविभग्गो असोहमानो ठितो ” ति चिन्तेत्वा पुन अञ्जतो ओलोकेन्तो अपरं निप्फलं अम्बरुक्खं दिस्वा “ एस रुक्खो अत्तनो निप्फलभावेन मुण्डमणिपव्वतो विय सोभमानो ठितो, अयं पन फलितैभावेन इमं व्यसनं पत्तो, इदं अगारमज्झम् पि फलितरुक्खसदिसं पव्वज्जा निप्फलरुक्खसदिसा सधनस्सेव भयं अत्थि^{१२} निधनस्स भयं नत्थि, मयापि निप्फलरुक्खेन विय भवितव्वं ” ति फलरुक्खं आरम्भणं कत्वा रुक्खमूले ठितको व तीणि लक्खणानि सल्लक्खेत्वा विपस्सनं वड्ढेत्वा पञ्चेकबोधिजाणं निव्वत्तेत्वा “ विद्वंसितो^{१३} दानि मे मातुकुञ्चिकुटिका छिन्ना तीसु

१ *रकुलं. २ *दानं. ३ पे°. ४ नन्द°. ५ करण्डको. ६ *क्खन्धवरगतो. ७ only one पच्छा. ८ आमफलं. ९ *नं. १० *न्धवरे. ११ सफलभा°. १२ omit अत्थि. १३ विधं.

भवेसु पटिसन्धि, सोधिता संसारुक्कारभूमि, सोसितो^१ अस्सुसमुदो, भिन्नो^२ अट्टिपाकारो^३, न त्थि मे पुन पटिसन्धी ” ति आवज्जन्तो^४ सम्बालंकारपटिमण्डितो व अट्टासि । अथ नं अमच्चा आहंसु “ अतिबहुंठित अत्थ महाराज ” ति । “ न मयं राजानो^५ पच्चेकबुद्धा नाम मयं ” ति । “ पच्चेक-बुद्धा नं तुम्हादिसा होन्ति देवा ” ति । “ अथ कीदिसा होन्ती ” ति । ओरोपितकेसमस्सुकासाव-वत्थपटिच्छन्ना कुले वा गणे वा अलग्गा वातच्छिन्नवलाहकराहुमुत्तचन्दमण्डलपटिभार्गा हिमवति नन्दमूलपम्भारे वसन्ति, एवरूपा देव पच्चेकबुद्धा ” ति । तस्मिं खणे राजा हत्थं उक्खिपित्वा सीसं परामसि तावदेवस्स गिहिलिङ्गं अन्तरधायि समणलिङ्गं पातुरहोसिः—

तिचीवरञ्च पत्तो च वासि सूचि च बन्धनं ।

परिस्सावनेन अहेते युत्तयोगस्स भिक्खुनो ॥ ति

एवंवुत्तं^६ समणपरिक्खारा कार्यपटिबद्धा व अहेसुं । सो आकासे ठत्वा महाजनस्स ओवादं दत्त्वा अनिलपथेन उत्तरहिमवन्ते नन्दमूलपम्भारमेव अगमासि ।

×

×

×

करण्डे^७ नाम कलिंगानं गन्धारानञ्च नग्गइ ।

निमिराजा विदेहानं पञ्चालानञ्च दुम्मुखो ।

एते रट्टानि हित्वान पब्बजिंसु अकिञ्चना ॥

सम्बेविमे^८ देवसमा समागतता । अग्गी^९ यथा पज्जलितो तथेविमे^{१०} ॥

अहं पि एको^{११} चरिस्सामि भग्गवि^{१२} । हित्वान कामानि यथोधिकानी ति^{१३} ॥

[तासं अत्थो । भदे एस संवत्थेरपच्चेकबुद्धो दन्तपुरे नाम नगरे करण्डुं नाम कलिंगानं जनपदस राजा…… ।]

१ सोधिता. २ छिन्दो. ३ अत्ता. ४ ज्जेन्तो. ५ पटि. ६ महारा. ७ नाम. ८ लाहका; लाहतराहुमुखामु. ९ वुत्ता. १० काये.

१ करण्ड. २ वमे; पिमे. ३ omit समा. ४ all four MSS ँगि. ५ पिमे. ६ एको व; एको वि; एको चस्सा. ७ अग्गवि; अग्गिवं. ८ यतोठितानीति; सतोचदितानि. ९ करण्डको.

TRANSLATION.

Once upon a time when Brahmadata was reigning in Benares, the Bodhisatta was born in a potter's family in a suburb of Benares : when he grew up he became a householder, had a son and daughter, and supported his wife and children by his potter's handicraft. At that time in the Kalinga kingdom, in the city of Dantapura, the king named Karandu, going to his garden with a great retinue, saw at the garden-gate a mango tree laden with sweet fruit: he stretched out his hand from his seat on the elephant and seized a bunch of mangoes: then entering the garden he sat on the royal seat and ate a mango, giving some to those worthy of favours. From the time when the king took one, ministers, brahmins and householders, thinking that others should also do so, took down and ate mangoes from that tree. Coming again and again they climbed the tree, and beating it with clubs and breaking the branches down and off, they ate the fruit, not leaving even the unripe. The king amused himself in the garden for the day, and at evening as he came by on the royal elephant he dismounted on seeing the tree, and going to its root he looked up and thought, " In the morning this tree stood beautiful with its burden of fruit and the grazers could not be satisfied: now it stands not beautiful with its fruit broken down and off." Again looking from another place he saw another mango tree barren, and thought, " This mango tree stands beautiful in its barrenness like a bare mountain of jewels; the other from its fruitfulness fell into that misfortune: the householder's life is like a fruitful tree, the religious life like a barren tree: I too would be like the barren tree." So taking the fruit-tree as his subject, he stood at the root; and considering the three (impermanence, suffering, unreality) properties and perfecting spiritual insight, he attained pacceka-buddhahood, and reflecting " the envelope of womb is now fallen from me, rebirth in the three existences is ended, the filth of transmigration is cleansed, the ocean of tears dried up, the wall of bones broken down, there is no more rebirth for me," he stood as if adorned with every ornament. Then his ministers said, " You stand too long, O Great King ! " " I am not a King, I am a Pacceka-buddha. " " Pacceka-buddhas are

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not like you, O king. " Then what are they like ? " " Their hair and beards are shaved, they are dressed in yellow robes, they are not attached to family or tribe, they are like clouds torn by wind or the moon's orb freed from Rahu, and they dwell on Himalaya in the Nandamūla cave: such, O king, are the pacceka-buddhas. ' At that moment the king threw up his hand and touched his head, and instantly the marks of a householder disappeared, and the marks of a priest came into view:—

Three robes, bowl, razor, needles, strainer, zone,
A pious brother those right marks should own.

The requisites, as they are called, of a priest became attached to his body. Standing in the air he preached to the multitude, and then went through the sky to the mountain cave Nandamula in the upper Himalaya.

× × ×

Kalinga's king Karaṇḍu, Gandhara's Naggai,
Pancala's ruler Durmukha, Videha's great Nimi,
Have left thrones and lived the life of Brothers sinlessly.

Here the godlike forms they show
Each one like a blazing fire:
Bhaggavi, I too will go,
Leaving all that men desire.

APPENDIX B.

क र क ण्डू रा या

[The story occurs in Devendra's commentary on Uttaradhyayana Sutra. It is reproduced here from Jacobi's *Ausgewählte Erzählungen in in Maharashtri*. The translation is reproduced from J. J. Meyer's *Hindu Tales*.]

तत्थ करकण्डू । चम्पाए नयरीए दहिवाहणो राया । तस्स चेडग-धूया पउमावई देवी । अनया य तीसे दोहलो जाओ । किह्वाहं रायनेवच्छेनं नेवच्छिया महारायधरियलत्ता उज्जाणकाणणानि^१ हत्थिखन्धवरगया विहरेज्जा । सा उ लुग्गा जाया, राइणा पुच्छिया, कहिओ सम्भावो ताहे, राया सा य जयहत्थिमि आरूढाई^२ गया लत्तं धरेइ गया उज्जाणं । पढमपाउसो य तया वटइ सीयैलएणं सुरहि-गन्ध-मट्टिया-गन्धेणं हत्थी^३ अज्झाहओ वणं संभरेइ । करी वि पयत्तो वणाभिमुहो पयाओ पहाओ जणो न तरइ पिट्ठओ^४ ओलगिउं । दो वि अडविं पत्रेसियाई^५ राया वडरुक्खं पेच्छई देविं भणइ । एयस्स वडस्स हेट्ठेणं जाहिइ तओ तुमं साहं गेण्हेज्जासि । ताए पडिसुयं । न तरइ गेण्हिउं । राया दक्खो तेण साहा गहिया । सो उत्तिण्णो निराणन्दो किंकायव्वयामूढो गओ चम्पं ।

सा य पउमावई नीया निम्माणुसिं अडविं । जाव तिसाइओ ताव पेच्छइ तलागं महइमहालयं हत्थी । तओ तत्थ ओइण्णो अभिरमइ । इमा वि सणियं सणियं ओइण्णा करिणो उत्तिण्णीं तलागाओ । दिसाओ न जाणइ । भयभीया समन्तओ तं वणं पलोएइ । तओ अहो कम्माण परिणई जेण अतक्कियमेव एरिसं वसणमहं पत्ता । ता किं करेमि^६ का मे गइ त्ति सोयैपैरव्वसा रोविउं पयत्ता । खणमेत्तेण काऊण धीरयं चिन्तियं तीए । न नज्जइ, बहुदुट्ठसावयसंकुले एयंमि भीसणे वणे

१ किलां. २ °त्थ°. ३ °णे. ४ °आ, ५ सीया°. ६ ओ. ७ °आ. ८ °आ. ९ °क्ख°. १० हेट्ठेणं.
११ ओइण्णा. १२ add कत्थ गच्छामि. १३ mss. साय.

किं पि हवइ । ता अप्पमत्ता हवामि । तओ कयं चउसरणं गमणं गरहियाइं दुच्चरियाइं खामिओ सयलजीवरासी, कयं सागारं भत्तपच्चक्खणं ।

जइ मे होज्ज पमाओ इमस्स देहस्सिमाए वेलाए ।
आहारमुवहिदेहं चरिमे समयंमि वोसरियं^१॥

तओ पञ्चनमोक्कारो मे सरणं, जओ सो चेव इहलोग-परलोगेसु कल्लणावहो । भणियं चः—

वाहि-जल-जलण-तक्कर-हरि-ऋरि-संगाम-विसहर-भयाइ ।
नासन्ति तक्खणेणं नवकार-पहाण-मन्तेणं ॥
न य तस्स किंचि पवइ डाइणि-वेयाल-रिक्ख-मारि-भयं ।
नवकार-पहावेणं नासन्ति य सयल दुरियाइं ॥

तहाः—

हिययगुहाए नवकारकेसरी जाण संठिओ निच्चं ।
कम्मट्ठगण्ठि दोंघट्ठद्वयं ताण परिनट्ठं ॥

तओ नवकारमणुसरन्ती पविट्ठा एगदिसाए । जाव दूरं गया ताव दिट्ठो एगे तावसो । तस्स मूलं गया अभिवाइओ सो । पुच्छिया तेण कओ सि, अम्मो, इहागया । ताहे कवेइ अहं चेडगस्स धूया, जाव हत्थिणा आणीया । सो य तावसो चेडगस्स नियल्लओ । तेण आसाइया मा बीदेहि^२ ति । भणिया य मा सोयं कोरेहि ईइसो^३ चेव संजोगविओगहेऊ जम्म-मरण-रोग-सोग-पउरो असारो संसारो । वणफलेहिं अणिच्छन्ती वि कारात्रिया पाणवित्तिं^४ नीया वसिमं^५ भणिया य एत्तो परेण हलकिट्ठा भूमी तं न अक्कमामो अग्हे । एसो दन्तपुरस्स विसओ दन्तवक्को य एत्थ राया । ता तुमं निब्भया गच्छ एयम्मि नयरे । पुणो सुसत्थेण गच्छसुं चम्पं ति । नियतो तावसो । इयरा पविट्ठा दन्तपुरं, गया पुच्छन्ती साहुणीमूलं । वन्दिया पवत्तिणी । पुच्छिया कओ^६ साविगा । कहियं तीए जहट्ठियं । परुण्णा मणागं संठविया पवत्तिणीए महाणुभावे, मा कुणसु चित्तखेयं अलंघणिओ हु विहिपरिणामो । जओः—

विहाडवइ घडियं पि हु विहडियमवि किंचि संघडावेइ ।
अइनिउणो एस विही सत्ताण सुहासुहर्करणे ॥

किं च—

खणदिट्ठनट्ठविहवे खणपरियट्ठन्तविहसुहदुक्खे ।
खणसंजोगविओगे संसारे नत्थि कि पि सुहं ॥
जेणं चिय संसारो बहुविहदुक्खाण एस भण्डारो ।
तेणं चिय इह धीरा अपवग्गपहं पवज्जन्ति ॥

१ add सव्वं तिविहेण वोसरियं । २ °ह. ३ ईएसो, ४ mss. 'वित्ति'. ५ तापसाभमं
६ गच्छेज्जासु. ७ कुओ. ८ °हं कं.

एवमाई अणुसासिया संवेगमुवगया ताणं चेव मूले पव्वइया । पुच्छियाए वि दिक्खाए अदाणमएण गम्भो न अक्खाओ । पच्छा णाए मयहरियाएँ सम्भाओ कहिओ । पच्छन्नं धरियाँ पसूया समाणी सह नाममुद्दाए कम्बलरयणेण य सुसाणे छुड्डेइ । पच्छा मसाणपालेण गहिओ भज्जाए अप्पिओ । अवकिण्णोति त्ति नामं कयं । सा य अज्जा तीए पाणीए समं मेत्तिं करेइ त्ति । सा अज्जा ताहिं संजईहिं पुच्छिया कहिं गम्भो । भणइ मयगो जाओ, ता मे उज्झिओ । सो तत्थ संवट्ठइ । ताहे दारगख्वेहिं समं रमइ । सो ताणि डिम्भरूवाणि भणइ अहं तुब्भं राया, मम करं देह । लुक्खकच्छूए गहिओ । ताणि भणइ भमं कण्डूयह । ताहे से करकण्डु त्ति नामं कयं । सो य ताए संजईए अणुरत्तो । सा य से मोयए देइ, जं वा भिक्खं लद्धं लहेइ ।

संवट्ठिओ सो सुसाणं रक्खइ । तत्थ दो संजया केणइ कारणेण अइगया; जाव एगत्थ कुडंगे दण्डगं पेच्छन्ति । तत्थ एगो दण्डलक्खणं जाणइ, जहा:—

एगपव्वं पसंसन्ति दुपव्वा कलहकारिया । तिपव्वा लाभसंपन्ना चउपव्वा मारणन्तिया ॥१॥
पञ्चपव्वा उ जा लट्ठी पन्थे कलहनिवारिणी । छपव्वा य आयंको सत्तपव्वा अरोगिया ॥२॥
चउरंगुलपट्टाणा अट्टगुलसमूसिया । सत्तपव्वा उ जा लट्ठी मत्तगयनिवारिणी ॥३॥
अट्टपव्वा असंपत्ती नयपव्वा जसकारिया । दसपव्वा उ जा लट्ठी तहियं सव्वसंपया ॥४॥
वंका कीडक्खइया चित्तलया पोह्लैया य दड्ढाय । लट्ठी य उब्भसुक्का वज्जेयव्वा पयत्तेण ॥५॥
घणवट्टमाणपव्वा निज्जा घणेण एगवण्णा य । एमाइ लक्खणजुया पसत्थ लट्ठी मुणेयव्वा ॥६॥

तओ तेण भणियं जो^{११} एयं दण्डगं^{१२} गेण्हिस्सइ सो राया होइइ; किंतु पडिच्छियव्वो जाव अन्नाणि चत्तारि अंगुलाणि वट्ठेइ ताहे जोगो त्ति । तं तेन मायंगचेडगेणं सुयं एक्केण य धिज्जाइएण । ताहे सो धिज्जाइओ अप्पसरियं तस्स चउरंगुलं खणिकुणं छिन्देइ । तेण य चेडगेणं दिट्ठो सो उद्दालिओ । सो तेण धिज्जाइएण करणं नीओ । भणइ, देहि दण्डगं । सो भणइ, मम मसाणे एस वट्ठिओ अओ न देमि । धिज्जाइओ भणइ, अन्नं गेण्ह । सो नेच्छइ । सो दारगो न देइ । तेहि सो दारगो पुच्छिओ किं न देसि । भणइ, यः अहं एयस्स दण्डगस्स पहावेण राया होहामि त्ति । ताहे कारणिया हसिकुण भणन्ति, जया तुमं राया होज्जासि तया तुमं एयस्स गामं देज्जासि । पडिवन्नं तेण । धिज्जाइएण वि अन्ने धिज्जाइया भणिया, जहा एवं मारेत्ता दण्डगं हरामो । तं तस्स पिउणा सुयं । ताणि तिण्णि वि नट्ठाणि जाव कंचणपुरं गयाणि । तत्थ राया अपुत्तो मओ । आसो अहि-यासिओ तस्स बाहिं^{१३} सुयन्तस्स मूलमागओ पयाहिणी काऊण ठिओ । जाव आयेरेणं नायरा पेच्छन्ति

१ पमाइ. २ mss. नाए, verb महयरियाए. ३ पच्छण्णा. ४ अवकिण्णो. ५ डिक्क, दिक्क. ६ मम. ७ भं. ८ दण्ड. ९ पोह्लरा, १० उज्झ. ११ ओमेयं. १२ दण्डं. १३ परिच्छियव्वो. १४ दारगेण, add भणमाणं. १५ बाहिं. १६ गो.

लक्खणजुत्तं जयसद्धो कओ नन्दीतरमाहयं । इयो वि जम्भन्तो उट्ठिओ । वीसत्थो आसे विलग्गो पवेसिज्जइ । मायंगो त्ति धिज्जाइया न देन्ति पवेसं । ताहे तेण दण्डरयणं गहियं । तं जल्लिउमादत्तं । ते भीया ठिया । ताहे तेण वाडहाणगा हरिएसा धिज्जाइया कया । उक्तं च—

दधिवाहनपुत्रेण राज्ञा च करकण्डुना ।

वाटधानकवास्तव्याश्चांडाला ब्राह्मणीकृताः ॥

तस्स य घरनामं अवकिण्णो गो त्ति अवहीरिऊण तेहिं चेव चेडगकयं पइट्ठियं करकण्डु त्ति । ताहे सो धिज्जाइओ आगओ देहि मम गामं । भणइ : जो ते रुच्चइ ते गेण्हह । सो भणइ : ममं चम्पाए घरं ता तीए विसए देहि । ताहे दहिवाहणस्स लेहं देइ : एयस्स बम्हणस्स दिज्जे एगं गामं^१ । अहं तुज्झ, जं रुच्चइ, गामं वा नगरं वा देमि । सो रुट्ठो : दुट्ठमायंगो अप्पाणं न याणइ त्ति । दूएण पडियागएण कहियं । करकण्डु कुविओ । चम्पा रोहिया जुद्धं वडइ । ताहे^२ संजाईए सुयं । मा जनक्खओ होहि त्ति मयँहरियं आपुच्छिऊण गया तं नयरं । करकण्डुं उस्सोरित्ता रहस्सं भिन्दई एस तव पिय त्ति । तेण ताणि अम्मापियरो पुच्छियाणि । तेहिं सव्भावो कहिओ माणेणं न ओसरइ । ताहे सा चम्पं अइगया रत्तो घरं अईइ, नाया पायवडियाओ दासीओ परुण्णाओ । राइर्णा विसुयं । सो वि आगओ । वन्दिता आसणं दाऊण तं गव्वं पुच्छइ । सा भणइ एसो जेण रोहियं नगरं । तुट्ठो निग्गओ मिलिओ । दो वि रज्जाणि तस्म दाऊण दहिवाहणो पव्वइओ ।

करकण्डु य महासांसणो जाओ । सो^३ किल गोउलपिओ अणेगाणि तस्स गोउलाणि जायाणि । जाव सरयकाले एगं गोवच्छं थोरगतं सेयं पेच्छइ । भणइ : एयस्स मायरं मा दुहेज्जह । जहाँ वट्ठिओ होज्जा । तया अन्नाणं गावीणं दुद्धं पाएज्जाह । ते गोवा पडिसुणन्ति । सो उव्वत्तै-विसाणो खन्धवसभो^४ जाओ राइणा दिट्ठो । सो जुद्धिक्कओ जाओ । पुणो कालेण राया आगओ पेच्छइ महाकायं जुण्णवसभं पड्डएहिं परिघट्ठिज्जन्तं । गोवे पुच्छइ : कहिं सो वसभो त्ति । तेहिं सो दाइओ तयवत्थो । भणियं चः—

गोटुंगणस्स मज्झे ढिक्कियंसहेण जस्स भज्जन्ति ।

दिता वि दरिय वसभा सुतिक्खसिंसा समत्था वि ॥१॥

पोराणयगयदण्णो गलन्तनयणो चलन्तविसमोद्धो ।

सो चेव इमो वसभो पड्डयपरिहट्ठणं सहइ ॥२॥

तं तारिसं पेच्छिय गओ विसायं । चिन्तेइ अणिच्चयं अहो तारिसो होऊण संपइ एयारिसो

१ कण्णिगो, कन्नगो. २ देहि मम एगं गामं. ३ ताए. ४ °हरि. ५ दूसारित्ता. ६ देइ. ७ रुं. ८ mss. रायणा. ९ add वि १० जया. ११ अच्चंत; उच्चित. १२ °हो. १३ ढक्किय, ढंक्किय (बलवंत).

जाओ एस वसभो । ता सव्वे अथिरा संसारे पयत्था । तहा हि : जो ताव भोगनिबन्धनं महामोहहेऊ
य अत्थो सो अधुवो । भणियं च—

चवलं सुरचावं व विज्जुलेह व्व^१ चञ्चलं । पाआ वलगं पंसु व्व^२ धणं अथिरधम्मयं ॥१॥
अत्थं चोरा विलुम्पन्ति उद्दालन्ति नरेसरा । वन्तरा य निगूहन्ति गेण्हन्ति अह दाइया ॥२॥
हुयासणो डहे सव्वं जलुप्पीलो विनासए । सव्वस्स हरणं चावि करेइ कुविओ जमो ॥३॥

तहा परमाणन्दहेऊ इट्ठजनसंगमो वि अणिच्चो, कहं—

जहा संझाप रुक्खमि मिलन्ति विहगा बहू । पन्थिया पहियावासे जहा देसंतरागया ॥१॥
पहाए जन्ति सव्वे वि अन्नमन्नं दिसन्तरं । एवं कुड्ढम्बवासे वि संगया बहवो जिया ॥२॥
नरामरतिरिक्खाइ-जोणीसु कम्मसंजुया^३ । मच्चुप्पहायकालंमि सव्वे जन्ति दिसो दिसि ॥३॥
जणु मत्तपमत्तउ^४ हिण्डइ पुरपहेहि । मोडाउडि करन्तउ वेडिउ बहुनरेहि ॥४॥
तं जोयणु अइरेण^५ जणक्खयभंगुरं । जररेगेहि सोसिज्जइ^६ रक्खं तह खरउ^७ ॥५॥

तहा—

गब्भे जम्मे बालत्तणंमि तरुणत्तणंमि थेरत्ते ।
मट्ठियभण्डं व जीया^८ सव्वावट्ठासु विहडन्ति ॥६॥

एमाइ चिन्तन्तो पडिबुद्धो, पत्तेयबुद्धो^९ जाओ । काउण पञ्चमुट्ठियं लोयं देवया विइण्णालिगो
विहरइ । भणियं च—

सेयं सुजायं सुविभत्तसिंगं जो पासिया वसेंभं गोट्टमज्झे ।
रिद्धि अरिद्धिं समुपेहियाणं कलिंगराया वि समिक्ख धम्मं ॥

१ लेहं च. २ पाउलगं धंसु, पोआव°. ३ जणु° (जलप्रवाह). ४ °डु°. ५ संगया. ६ नुमत्तउ.
७ add पत्तण. ८ मोडातोडि. ९ अयरेण वि. १० सिज्जइ. ११ खरं. १२ जिया. १३ °द्धो. १४ °हं.

TRANSLATION.

Here Karakandu. In the city of Campā there reigned a king, Dahivāhana. His queen was Paumāvai, the daughter of Cedaga. One day this longing of a pregnant woman came upon her: "How can I divert myself riding through the parks and groves on the most excellent back of an elephant, attired in the costume of the king, having the royal parasol held over me by the great king?" She became sick and was questioned by the king. She told him matters as they were. Then the king and she mounted his elephant of victory, the king held the royal parasol, she went to the park. It was then the beginning of the rainy season. When the elephant was touched by the odour of the fragrant-smelling earth he remembered the woods and went out of the path. The people could not keep up with him. The two entered the woods. And the elephant started towards the woods and went out of the path. The people could not keep up with him. The two entered the woods. The king saw a fig tree. He said to the queen: "He will pass under that fig tree; then you are to take hold of a bough." She promised but could not take hold. The king was prompt: he seized the bough. Joyless he descended, and perplexed as to what to do he went to Campā.

And this Paumāvai was carried into a desolate wood. When the elephant was thirsty he saw a lake which had a very great basin. Then he descended to it and amused himself. But she softly dismounted from the elephant and ascended from the pond. She did not know the directions, affrighted with fear she looked at the wood on all sides. Then overpowered with distress, she began to weep: "Alas for the issue of one's acts (in a former existence), since all unexpected I have fallen into such a disaster? Now what shall I do? What refuge is there for me?" In a moment she gathered strength of mind and reflected: "One doesn't know something might happen in this dreadful wood swarming with many, many, vicious, wild beasts. Therefore I shall be careful." Thereupon she made the fourfold refuge her protection, repented of her sins, asked the forgiveness of the whole host of living beings, and engaged in abstinence from delicate food.

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" If any carelessness be mine with regard to this body and this time, I have now renounced food, the clinging to the world, and the body. Then the fivefold formula of worship is my refuge, for that brings welfare in this world and the next. And it is said :

" Dangers from disease, water, fire, robbers, lions, elephants, fights, and poisonous snakes vanish instantly by the supreme charm which consists of the formula of worship. And no danger from female imp, vampire, goblin, or Lamia prevails against it. And by the power of the formula of worship all calamities vanish. Thus it is said : " The assault of the elephant, the eight fetters of *karma* on those in whose innermost hearts continually abides the lion ' formula of worship ', is frustrated."

Then remembering the formula of worship she pushed ahead in one direction. When she had gone far, she saw an ascetic. To his feet she went. She saluted him. He asked her : " Whence have you come here, good lady ? " Then she related : " I am the daughter of Cedaga and have just now been brought here by an elephant. " And that ascetic was one of Cedaga's own subjects. He comforted her : " Do not grieve. Just such is this unsubstantial *samsāra*, the cause of union and separation, full of birth, death, disease, and sorrow. " With the fruits of the forest he made her sustain life against her own will, took her to his hermitage, and said to her : " From here on, the ground is tilled with the plough; we do not set foot on it. This is the territory of Dantapur; and Dantavakkha is king here. Therefore go you fearless into this town; from here again set forth most cheerfully to Campā. " The ascetic returned. The other entered Dantapura. She went enquiring for a Jaina convent of nuns. She saluted the lady superior. She was questioned: " Whence comes the lady disciple ? " She told how matters stood. Crying bitterly, she was comforted a little by the superioress. " Illustrious lady, do not give way to distress of mind. The development of one's fate can not be averted. For :

" As we know, it tears apart even what is united, and some things it unites although they are separated. Extremely dexterous is this fate in working weal and woe for beings. And, there is no happiness in the *samsāra*, where greatness is seen one moment and disappears the next, where various pleasures and sorrows change in a moment, where union and separation are only matters of a moment. Because this *samsāra* is a storehouse of manifold sorrows, just for that reasonwise men here betake themselves to the path of final beatitude. "

Bing comforted in such and similar manner she was stirred to the depths of her soul and renounced the world on the spot in their convent. And although she

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was asked at her consecration, she did not tell of her pregnancy, for fear they might not grant (her ordination). Later, when the matter was found out she told the truth to the abbess. Being kept in concealment she gave birth to a child and exposed it in the cemetery, together with a ring bearing a name and a jewel of a blanket. And afterwards the child was taken by the guardian of the cemetery and handed over to his wife. They named the boy Avakinnaya (Castaway). And this noble lady became a friend of this Candala woman. And this noble lady was questioned by the nuns : " Where is your child ? " She said : " It was stillborn and therefore left (in the cemetery) by me. " The boy grew up there. He played with the boys. He said to the children there : " I am your king; pay me taxes. " He was seized with the dry scab. He said to them : " Scratch me. " Then they gave him the name of Karakaṇḍu. And he was very fond of this nun. And she gave him sweetmeats or whatever delicate alms she obtained.

When he had grown up he guarded the cemetery. For some reason two ascetics passed by there. At once they saw at one place a stick in a coppice. One of them knew the signs of sticks as follows: A stick with one joint they praise; those with two joints cause quarrel; those with three joints are fraught with profit; those with four joints entail death. A staff that is five-jointed wards off quarrel on the way; a six-jointed one is disease; a seven-jointed health. A stick that has a base of four finger's breadth and rises half a finger's breadth and has seven joints wards off mad elephants. A staff of eight joints is failure, one of nine productive of fame, but one of ten joints truly is all prosperity. A stick that is crooked, worm-eaten and spotted and bunched and burned and dried up at the top is to be carefully avoided. Having massive joints, shining with colour, and of one colour, a staff provided with such marks is to be considered an excellent staff. "

Thereupon he said : " He who will take this staff will be king. But one must wait for it till it grows four inches more: then it is serviceable. " This was heard by that Candala lad and by a Brahman. Then that Brahman dug out the four inches of the staff that had not yet shot up (out of the ground) and cut the staff. And that lad saw him and snatched it away from him. He was taken before the Court by that Brahman. He said: " Give me my stick. " He answered: " It has grown on my cemetery; therefore I will not give it. " The Brahman said: " Take another. " He did not want to. The boy did not give it. The boy was asked by them: " Why do you not give it ? " And he said: " By the power of this stick I shall be king. " Then the people of the Court laughed and said: " When you do come to be king, then you

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shall give this Brahman a village." He agreed. The Brahman spoke to other Brahmans as follows: "Let us kill him and take the stick." That was heard by his father. The three fled and straightway went to Kancanapura. There the king had died sonless. The deputed horse came to Karakandu's feet while he slept outside (of the city), circumambulated him with its right side turned towards him, and stood still. In the meanwhile the people of the city saw with great respect that he was endowed with the marks (of a king), the cry of " Victory " was raised and the drum of rejoicing beaten. But he got up yawning. With perfect composure he sat on the horse and was taken into the city. " He is a Candala ", said the Brahmans and would not grant him entrance. Then he seized the jewel of a staff. It began to blaze. They were terrified. Then he made the Candalas of Vādahāna Brahmans. And the saying arose: By king Karakandu, the son of Dahiāvhana, the Candalas who lived in Vātadhāna were made Brahmans. And they too disregarded the name given him: at home, Avakinnaga, and established the name given him by the Candala boys, Karakandu.

Then that Brahman came: " Give me the village. " " Take the one that pleases you. " He said: " My home is in Campa; therefore give it to me in her territory. " Then he gave him a letter to Dahivahana: " Give this Brahman a village. I shall give you any village or city that pleases you. " He was enraged: " The wicked Candala does not know his own self. " The messenger returned and reported this. Karakandu was incensed. He besieged Campa; fighting was going on. Then the nun heard of it. Saying: " Let there be no destruction of people ", she took leave of the abbess and went to the city. She took Karakandu aside and disclosed the secret to him: " He is your father. " He questioned his mother and his father. They told him the real state of affairs. From pride he did not march away. Then she repaired to Campa, went into the king's house, she was recognized, the female servants fell down at her feet and wept. The king too heard of it; he too came, greeted her respectfully, gave her a seat, and enquired about her child. She said: " It is he by whom the city is besieged. " Delighted, he went out and had a meeting with him. Giving him both the kingdoms Dahivahana renounced the world. And Karakandu became a mighty monarch.

Now he was very fond of herds of cattle. In the meanwhile, at the time of autumn, he saw a bull calf, strong-limbed and white. He said: " Do not milk the mother of this one. When he has grown, then let him drink the milk of other cows. " The cowherds promised. When his horns had come out and he had become a power-

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ful bull, the king saw him. He became solely intent on fighting. Again in the course of time the king came and saw a big-bodied, old, bull that was being harassed on all sides by the young bulls. He asked the cowherds: "Where is that bull?" They pointed him out in such a condition. And they said: "This very same bull here, by the sound of whose lowing in the middle of the yard of the cowpen even all the proud, overbearing bulls with very sharp horns were subdued, now suffers being harassed on all sides by the young bulls as his pride has departed on account of old age, his eyes drip and his distorted lip quivers."

When the king saw him in such a plight he fell into despondency. He pondered on transitoriness: "Alas, this bull who was such a splendid fellow has now come to this? So all subjects in the *Samsāra* are short-lived. For thus it is: "Wealth, which is indeed the basis of enjoyment and the cause of great delusion, is impermanent." And it has been said: "Perishable by its very nature is wealth, evanescent as the rainbow, unstable as the streak of lightning, like unto dust that clings to the feet. Riches the thieves rob, the princes snatch away, the Vyantara demons hide, the kinsmen seize. Fire burns every thing, a deluge of water destroys it and angry Yama (the god of Death) is engaged in carrying off all. Likewise union with beloved people, the cause of supreme joy, is transitory. How so? As many birds meet in the evening on a tree, as travellers, who come from other countries (meet) in a traveller's lodging house and in the morning all go away, every one in a different direction, so also the many beings that have come together in one family home, at the time of the blow of death, all go in different directions, accompanied by their *karma*, to births as men, gods, animals and other beings. A man strolls along the streets of the city, wanton and heedless, engaged in crushing and pushing, surrounded by many men. That same resplendent man, who perishes in a moment, is soon, dried up by old age and disease, that thus make him a goblin. Likewise, in the womb during birth, in childhood, in youth, in old age, in all states, living beings go to pieces like earthenware vessels."

Reflecting in such and similar manner he experienced the spiritual awakening he became a *pratyekabuddha*. Having torn out his hair in five handfuls, and having been presented by a deity with the distinguishing tokens of a monk, he wandered about. And the saying arose: Having seen the white, noble bull with wellformed horns, in the middle of the cowpen, the king of Kalinga saw prosperity and ruin and perceived the true religion.

कारंजा जैन सीरीज के संरक्षक व सहायक

संरक्षक

१. श्रीमान् तलकचंद सखाराम जम्हेरी, बम्बई
२. „ फूलचंदजी गोधा उज्जैन
३. „ सेठ गेंदालालजी नागपुर
४. „ विशालकीर्तिजी भट्टारक नागपुर
५. „ मोतीलाल गुलाबसा नागपुर
६. „ सेठ वृद्धिचन्दजी शिवनी

सहायक

१. श्रीमान् लालचन्द खुशालचन्दजी बालापुर
२. „ सेठ सुखलाल हंसीलालजी बालापुर
३. „ मूलजी देवजी श्रीस्थानकवासी महावीर भवन, नागपुर



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